NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME VI.---NO. 45. NEW-YORK, THURSDAY, APRIL 9, 1846. WHOLE NUMBER 305.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

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} Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

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H. M. HENRY, PRINTER.

Selections.

From the Pennsylvania Freeman.

DELAWARE ANTI-SLAVERY SOCIETY.

The second annual meeting of the Delaware Anti-Slavery Society, was held on Third and Fourth days, the 10th and 11th of March, in Temperance Hall, Wilmington. Benjamin Webb, the Vice President, in the chair. The minutes of the last annual meeting were read. The Treasurer's report was read, giving an account of the incidental expenses during the year, and showing a balance of twelve dollars in the treasury. The Secretary read the annual report of the society for the past year. The Chairman appointed Mary Richards, Charles Canby, and Edith Pusey, a Committee to nominate officers for the ensuing year, to report at the afternoon session.

Benjamin Webb related an exceedingly aggravated slave case that had come under his observation. Several years ago a free colored man in Maryland married a slave, and had become the father of several children, and the owner of a small farm; the owner of the slave lately addressed a letter to her husband, stating his intention to *sell his wife*, and added, if he wished to purchase to inform him, as he intended selling her immediately. The colored man, since his marriage, had paid a yearly sum as *hire* for his wife, who was a slave for a term of years only, and now wanted but about a year of being free. About a year previous to this the slaveholder called on the colored man and remarked coolly, that he would just take his oldest daughter with him now, as she had become old enough to work, and accordingly seized her, and carried her off, and she is now in his possession. The man had just been in Wilmington soliciting aid to buy his own wife and children; he would probably succeed.

Charles C. Burleigh was present, and remarked that if he had never before heard anything of slavery, the recital of the case he had just heard would be sufficient to give him a deep abhorrence of the system, and justify all the efforts he made for its overthrow; and proceeded in a thrilling speech to show the taint and corruption of the moral atmosphere, where such announcements could be received with silence and indifference.

On motion of Edith Pusey it was resolved, that all persons in this meeting, whether members or not, be invited to participate in the proceedings.

Cyrus M. Burleigh addressed the meeting on the general capabilities of the slave. Stated that the slaveholder's argument usually acted as a two-edged sword—the back strokes cut off his own head before any injury to his opponent. He made an able review of the arguments for Slavery.

The Chairman appointed the following Committee to bring forward business for the meeting:—Edith Pusey, Lea Pusey, Edward Webb, Pennock Pusey, and Anne Semple.

Adjourned to meet at 3 P. M.

Afternoon Session.—The President, Thomas Garret, in the chair. The Secretary read the minutes of the morning session. The Committee appointed to nominate officers, reported the following, which was adopted: President, Thomas Garret; Vice President, Benjamin Webb; Recording Secretary, Pennock Pusey; Corresponding Secretary, Edward Webb; Treasurer, Rachel Bassett; Managers, Charles Canby, Abraham Allderdice, Mary Richards, Jane Webb, and Anne Semple; Committee to circulate tracts, papers, &c.: Eliza Taylor, Thomas Pugh, J. Walker, and Alexander Stephens.

Charles C. Burleigh offered the following resolution, which, after some remarks by himself, was adopted:

"Resolved, That no stronger arguments against Slavery are needed, than can be fairly deduced from the premises of those which its upholders and apologists use in its favor."

The following resolutions were offered by different members of the business Committee:

1. Resolved, That we recognize as a self-evident truth, the doctrine "that all men are born free and equal," with the "inalienable right to life, liberty, and the pursuit of happiness," and therefore that whatever denies these rights, either by practice or profession, is necessarily false, and utterly unworthy the support or countenance of any true friend of human rights.

2. Resolved, That we have no war upon churches or governments as such; yet if they support the system of Slavery, or throw obstacles in the way of emancipation, we cannot, as consistent friends of Freedom, render them our support.

3. Resolved, That the Church, with its mighty influence, has power to abolish Slavery in this State or nation; and if that influence be not exerted for anti-slavery, we cannot but regard the Church as deeply guilty.

4. Resolved, That we claim no right to prescribe rules of church government and fellowship, but in our demands of the Church, we only ask that they shall consistently apply their own avowed principles to the sin of Slavery.

5. Resolved, That although we feel a deep interest in the advance and increase of the opposition to Slavery everywhere, yet our first object is to have it abolished in our own State.

6. Resolved, That we cordially invite the co-operation of all persons who believe that the unrighteous system of Slavery should be destroyed from amongst us, convinced as we are, that this is the only means, through Divine Providence, by which this great wrong can be undone.

7. Resolved, That we deprecate all acrimonious feeling, or language that implies it, against slaveholders, that the war we wage is against the system which they uphold.

The first resolution was taken up for discussion. C. M. Burleigh asked if they had counted the cost, and were prepared to declare, and, as consistent Abolitionists, to refuse their support to all institutions in their midst which denied to man his inalienable rights, not only by *profession*, but also by *practice*—he hoped they would not falter, but remain faithful through all. He spoke at some length.

The discussion was continued by C. C. Burleigh, Benjamin Webb, P. Pusey, and others, in favor of the resolution, and by Rev. Nicholas Patterson, Cyrus Silvers, a slaveholder, and others in opposition to it. The resolution was adopted.

Adjourned to 7 o'clock in the evening.

Evening Session.

Thomas Garrett in the chair.

Rev. N. Patterson addressed the meeting; spoke of the necessity of keeping nearer to public sentiment; of the danger of getting too far in advance of it, &c. He was followed by C. C. Burleigh, at considerable length.

Secretary read the resolutions again. The discussion of those relating to the Church was continued by C. C. Burleigh, Nathan Bassett, Benjamin Webb, and Mahlon Preston.

Secretary offered the following resolutions:

Resolved, That Slavery is not an affair simply between master and slave, nor is the anti-slavery movement a crusade against one class and in favor of another, but the question is one involving the freedom and happiness of the whole people.

Resolved, That all are either practically for abolishing or for continuing Slavery, and that inasmuch as Slavery is supported by public sentiment, *they* are its supporters who make up that public sentiment, whether by advocating or apologizing for the foul system, or by maintaining silence in regard to it.

Adjourned till 2, P. M. the following day.

Afternoon Session.

Thomas Garrett in the chair—resolutions again read.

Rev. N. Patterson offered resolutions. Secretary did not receive a copy of them. Cyrus M. Burleigh spoke on the necessity of applying old and acknowledged principles to the evil of Slavery; of continually aiming to apply principles already acknowledged, rather than discover new ones, and continued to speak of the advantage of a steady adherence to testimony to the end of the professed friends of the slave. He was followed by Charles in a powerful speech, going to show the wide-spread desolation of the accursed system, and especially of its effects upon the religion of the country.

Mr. Franklin Supplee desired to know the practical measures of the Abolitionists; he had seen nothing of them as yet. A discussion ensued between him and C. C. Burleigh, which continued to the hour of adjournment.

A vote was taken on the two last resolutions, which resulted in their adoption. No action was taken on the others.

On motion, the meeting adjourned, sine die.

THOMAS GARRETT, President.

PENNOCK PUSEY, Secretary.

EQUALITY OF SUFFRAGE.—CORRESPONDENCE.

LETTER TO WILLIAM C. BLOSS, ESQ.

93 WEST BROADWAY, New-York, Dec. 29, 1845.

Sir:—The undersigned of the Central Committee of the colored citizens of this State, being deeply anxious for an extension of the right of suffrage, take the liberty of addressing you on the subject, with the request that you will answer the following questions:

1st. Do you believe the property qualification to be in accordance with the principles of Republicanism contained in our State Constitution?

2d. Do you believe the right of suffrage ought to be extended to all the male citizens of this State, above twenty-one years of age, (except in cases of insanity and disability for crime,) without regard to color?

3d. Do you regard the present as a favorable time for thus extending the right of suffrage?

The undersigned most respectfully request that you will, in the fullest manner your time will permit, give an early answer to the above, with any other remarks you may see fit to add.

Very respectfully,

NEWPORT F. HENRY,
JOHN J. ZUILLE,
JAMES McCUNE SMITH,
PATRICK H. REASON,
THOS. VAN RENSSELAER.

MR. BLOSS'S REPLY.

DELAVAN HOUSE, Albany, March 2d, 1846.

Gentlemen:—Your favor of the 29th of last December, propounding certain questions touching Free Suffrage, &c. was duly received. It was my design to reply to it immediately, but it was mislaid by accident, and the letter and its subject matter entirely escaped my attention. In overhauling some papers it came to light. This being my apology for the apparent disrespect which my silence seemed to indicate, I hasten to reply.

To your first interrogation, I unhesitatingly answer, No.

A republican Government regards the governed as the sovereign and supreme lawgiver. No one can rightfully be deprived of citizenship, life, liberty, or property, unless he violate the laws or compact created by, and for the mutual benefit and protection of all. It recognizes the divinity of human freedom—the inalienable rights of man, irrespective of the glittering adjuncts of life, of the trappings and trimmings of society. It aims to protect the poor from the encroachments of the rich—the weak against the strong. Its mission is to instruct the ignorant, elevate the degraded—to promote religion, virtue, science, morality, and progression. To the weak it is a strong arm. It hath eyes for the blind, mind for the ignorant and imbecile, and restraints for the vicious. A republican Government is a creature of, and servant for, the people—the whole people. For it to alienate the equal rights of one of its poorest and meanest citizens, "without due process of law," would be to violate the rights, and prejudice the dearest liberties of every citizen of the Republic.

A monarchy—The Government against which our Revolutionary sires rebelled—rested upon the rotten and heartless pillars of caste, a caste based upon property, and upon the means and facilities for acquiring and retaining wealth. In that Government men could purchase political rights with money, and the want of it would alienate them. Gold weighed down the rights and interests of manhood. The protection of property was regarded as paramount to that of human liberty. It was affirmed, both in theory and practice, that the many were born to submit, passively, to the rule of the few, by divine authority.

In a republic, the interests of all are equally represented—in a monarchy, those of the few. The former protects the man—the latter, the property. To the first, every species of artificial caste is death—to the last, caste is the aliment upon which it luxuriates. The pillars of the first, by enlightening the minds of the entire mass, become more firm and established. By diffusing knowledge among the people of the latter, it would undermine its foundations, and weaken its strongholds. To embody the one great thought of man's political equality, our fathers pledged their lives, their fortunes, and their sacred honors. In their famous declaration of American Independence, they clearly and explicitly announced the great and central principle which summoned them to action. Then they felt and declared the great truths of popular freedom—truths which, for sublimity, force, and importance, to the interests of our race, were, in my estimation, second only to those of divine revelation.

This principle of the political equality of every man should be guarded as the pivotal or central thought or idea of our Government. It should be protected as the apple of our eye. Discard this, and our Government is a body without a soul, an organization without an attracting or combining element. In proportion, as we admit properly into our Government, not as a *subject* but as a *sovereign*, we have a cancer upon the great heart of our republican body, eating out the very vitals of our republican freedom. Property has rights, and it should be protected, but only as property. Its rights are not human, but property rights. With us the great difficulty has been, we have not kept this distinction sufficiently before our minds. When property occupies in society its true position, it will, like the elements of fire and water, subserve the interests and promote the good of our common race. But yield to it in society and government an undue ascendency, and like these elements falsely directed, it becomes a destroying angel.

Who can assign one solid reason why the man of thousands should be allowed the exercise of the franchise any more than he who, in obedience to the divine command, honestly obtains his bread by the sweat of his face? Why cut off the poor from political advantages? Is it done for *their especial* benefit? Does it tend to expand their minds? interest them in science and education? increase their industry? or mend and improve their morals? No one will pretend to any such thing. The oppression, ignorance, suffering, poverty, vice, indolence, and stupidity of scores of millions of the inhabitants of the monarchies and despotisms of Europe, is a significant answer to these interrogatories. Why then, have the poor ever been subjected to laws in which they had no voice in creating? Why have rights, so highly prized, by the wealthy, been withheld from the poor? Simply because property has had an undue control in the affairs of society and of government. Wealth will always give an influence to its possessor. It will secure him an influence in society, and give him a control in the affairs of government vastly superior to the exercise of the franchise itself. Influence necessarily inheres in wealth. If an unequal distinction is to be made—if a portion of our citizens are to be proscribed, and to be deprived of the exercise of the elective franchise, let a just discrimination be made. Let the right be alienated from those of the greatest amount of wealth, and vested in those who are among the poorest of the poor. Above all, clothe the colored people with that power. By our unholy prejudice we have virtually shut them out from two of the liberal professions. We have assigned to them the most inferior and least lucrative positions in society. For acquiring wealth we have closed against them almost every avenue.

In answer to your second interrogation, I reply in the affirmative.

Long, long has the poor African been subjected to the most revolting cruelty, outrage, and wrong. Their natural fidelity, mildness, affection, and patient endurance under continued wrongs, has been urged as a reason that God designed them to be hewers of wood and drawers of water to their haughty oppressors, the whites. I marvel that they still retain the characteristics of humanity. Most powerful causes have been actively in operation for centuries to vitiate their minds, deprave their morals, and stimulate their baser propensities. Education has not only been discouraged, but not unfrequently laws have been enacted with the most severe penalties for instructing colored persons in the elementary branches of education. It has been contended that, in consequence of their ignorance and depravity, they were of an inferior race, and then we urge this inferiority as a valid reason why they should be oppressed and outlawed. Strip your neighbor of his clothing when the mercury skulks, for the cold, in the bulb of the thermometer, and then outlaw him because, in obedience to the laws of his nature, he becomes chilled. Pluck out his eyes, and then punish him for his blindness. Fasten his limbs, and complain that he does not walk. With all the coolness, gravity, and impudence imaginable, is their present inferior position urged, as a justification for our unholy war upon them—as a reason why the rights and immunities of men and citizens should be withheld from them. But if the general law is to be inversed, and inferiority is a valid reason why men should be deprived of "life, liberty, and the pursuit of happiness," let a standard of intelligence be established; let a commission be appointed, that it may bear, with equal force, upon the rich and poor, the black and white. About this, there would be a show of justice.

But the assertion that colored people are naturally inferior to the white or Caucasian race, in the scale of humanity, is what logicians would denominate a *petitio principii*—a mere begging the very question at issue. I regard it all as the result of education and prejudice—a mere whim of the imagination. I firmly believe that "God hath made of one blood all nations of men to dwell on all the face of the earth"—that the divine energy and essence of the immortal mind, has its abode alike in the black as in the white form; that if the outward circumstances of the two classes had been reversed, their condition, standing, and influence, would have been also reversed. The advantage, if any, would have been in favor of the blacks. It has been very plausibly urged that the same kind and amount of oppression to which the descendants of Africa have been so long subjected, would have reduced the Caucasians to a state bordering upon idiocy. It was Captain Riley, I think, who spoke of the imbecility of mind which fell upon some of the Algerine captives. But through all the varied trials to which the colored people have been subjected, they have maintained a wonderful buoyancy and elasticity of mind. Dr. Channing regarded them, in their moral and humane characteristics, as taking the first rank among the family of nations. I must confess that I am not a little astonished that they are what they are—that they have preserved so well the integrity of their intellectual and moral nature.

I have a little more to say in relation to the inferiority of the blacks. It is fortunate that ancient history furnishes us a clue to their character, position, and influence, in former days—in days when the base of the ancestry of the Anglo-Americans were wild savages, inhabiting Great Britain—the Albion island, or the island of the whites; the negroes—that class now so much contemned and despised, were at the very apex of civilization—their country the very centre of the intellectual and scientific world. Many of our arts, sciences, and laws, of which we are justly proud, came to us from Egypt—from these very negroes, through Rome and Greece. The learned of the enlightened countries in those days sought the advantages from the Egyptian schools, as our scholars now do from those of Great Britain and the continent of Europe. With all our science, wisdom, and progress, we cannot make ourselves acquainted with many of the arts which were perfectly familiar to these negroes. Even Moses, the great Jewish Lawgiver—he whose laws stand and will stand as a model for all future legislation, "was educated in all the wisdom of the Egyptians." That man who shall dig up the lost arts of this now despised race, will receive the honors of all Christendom.

It may, however, be denied that these Egyptians were negroes or blacks. To me, the evidence is too conclusive to admit of doubt. Virgil speaks of their beauty. Homer and Herodotus eulogizes them as the noblest, greatest, and bravest of men. In contending that a certain people had their origin from the Egyptians, Herodotus evidences as proof, and to him it appeared conclusive, that they (*i. e. these people*) had black skins and curled hair.—Another distinguished writer affirms that the only difference between the Egyptians and the inhabitants of the interior of Africa was in the superior beauty of their forms, and the greater softness and delicacy of their skins.

If the negroes have been once distinguished, favorable influence may cause them again to be distinguished. But we have, in addition to the testimony of Grecian historians, our own experience, and that of our ancestors, and they both witness to the fact that the people of color, as well as the whites, possess native intelligence, literary and scientific attainments, refinement of manners, profound religious experience and feeling, and the highest grade of patriotism. Examples are so numerous, that "a wayfaring man, though a fool, need not be mistaken." There are evidences strong enough even, to satisfy the sceptic—the infidel—him who heeds not the voice of inspiration, but relies upon his own wisdom to guide him, that the negro is a man in every sense of that word—except *white*. The name of Toussaint, the Washington of St. Domingo, is familiar to every schoolboy. The name of Haynes, Lislet, Derham, Wheatley, and Christophe, are as familiar as household words, and all of us know that their attainments have placed them among the great and good of earth's noblest sons. But these have gone to their reward. The prejudices against their skins died with their mortal bodies, and their greatness and goodness live, with their immortal natures, in the memory of the just. But all the great of their complexion died not with them. We have with us those who are now conspicuous actors in the drama of human life—those whose hearts, minds, and attainments, have given them an influence and a name, which has been acquired, too, under the most embarrassing circumstances, which will live and be revered long, long after the ephemeral revilers of them and their race shall have been forgotten. Hundreds might be introduced, but it will satisfy the present purpose to name Dumas, Smith, Purvis, Ward, Garnet, Remond, and Douglass.

I say yes, in answer to your third inquiry.

It must be evident to every one who has observed the state and condition of society, that we are in the midst of a great moral revolution. The marshaling of infantry is not seen, nor the roar of cannon heard. The cry of war is not raised, nor any preparations for national slaughter seen or made. But a great battle is nevertheless being fought. The sublime spectacle may be seen of mind grapling with mind, and false yielding to right principles. But in a very peculiar sense is a great political crisis now before us, in this State. We have now the progress of a quarter of a century to act upon. I have reference to the approaching State Convention to revise our State Constitution. Another opportunity may not present itself again for scores of years. A *political instalment is now due*, and who does not know that the debt of human freedom must be taken by instalments. Freedom and Slavery are fast becoming national questions. Soon they must absorb all minor political considerations. That portion of our Constitution to which you allude in your letter, is an aristocratic feature. It is proscriptive and unequal in its operations. It bears heavily upon one portion of our citizens. Its legitimate tendency is to degrade and debase them. It singles them out and points at them the finger of State in scorn and derision. As Christians and Republicans, the question now to be decided is one of mighty moment. In it a great practical principle is involved. In it our rights and immunities as citizens may be involved. If the colored citizen may fall before this influence to-day, its arm may be nerved, and its will excited to storm to-morrow our citadel of freedom, and wrest from our poor white neighbors his rights. It is not a question of the rights of colored men—but of men of all colors and of no colors. The question now to be decided is, shall this State longer set its seal of contempt and disapprobation upon our colored citizens? shall it in its policy longer voluntarily identify itself with the cruel and repulsive principles of negro slavery? shall we remove from our organic law the last vestige of a system which we have outgrown? shall the South longer make our injustice a plea to justify its barbarous policy?

Now that almost every Christian nation has emblazoned upon its standard, "Freedom to the Slave," a sound national policy, setting aside every feeling of humanity, and all the precepts of our holy religion, dictates, in words too plain to be misunderstood, that in safety to ourselves, now is the time for us to atone by every means in our power, for the multiplied wrongs and indignities which have been, for so long a period, practised upon our colored population. Let us not forget, (*they never will,*) that time and again, in the hour of our country's peril, have they been called upon to take up arms in her defence, and never have these appeals been made in vain. In our Revolutionary struggles who has not heard of Gen. Green's black regiment? Did any portion of the Continental army display greater patriotism, discover more bravery, or endure hardships, hunger, and fatigue with less of complaint? None. They ranked among the bravest of the brave. In the last war the address of Gen. Jackson to the colored troops shows the high estimation he placed upon their courage, endurance, and patriotism. Let us remember that that bravery, love of liberty, and capacity for endurance, hardships, and privations, may, if we withhold justice from them much longer, be brought to bear against us with triple force, to secure that freedom which has been so long mutilated or withheld altogether. Let us not be unmindful of this fact, that our slavery and proscription constitute our greatest weakness, and that the past and prospective sufferings of the colored people, and the conviction of the justness of their cause would, in the hour of trial, constitute their greatest strength, and stimulate them to deeds of greatness and daring.

"Thrice is he armed that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

With what earnestness and devotion would they adhere to a foreign standard! With what satisfaction would they (unless they are transcendantly more humane than ourselves) satisfy the pent-up revenge of a century's gathering, in the destruction of our lives and of our property. Or, should not their redemption be secured to them through this frightful channel, they may lose their faith in God and in the sure workings of his Providence for their redemption, hopeless and despairing, may arise in the majesty of their power and reciprocate that force which so long has subjected them to insult and outrage. In the language of Jefferson, when this time comes, "the Almighty has no attribute which can take sides with the oppressor." It is no marvel to me, that he exclaimed, as he reflected upon the enormities of this system, "I tremble for my country when I reflect that God is just, and that his justice will not sleep forever." Oh! that we would do justice to them now that it is in our power, and thus on all occasions and in all emergencies, secure their lasting gratitude and harmonious and efficient co-operation, in promoting good government at home and securing permanent peace with foreign nations.

Notwithstanding every principle of justice, humanity, religion, and self-protection, call loudly upon us to do all in our power to atone for the wrongs of the past, by doing justice at the present time, still there is no doubt a very large portion of the inhabitants of this State are opposed to extending the elective franchise to the colored people. I have never heard a sound objection presented, but the most plausible one that has reached me is, that the colored people constitute a distinct class—that they will form a balance party, and this, by embarrassing our elections, give legal forms to their own thoughts, wishes, and plans.

But if they are allowed to stand equally before the State with others, they will no more constitute a clique than the French, Scotch, Germans, or any other national representatives among us. Proscribe any class or portion of society, and by the law of self-defence, indelibly written upon the human soul, that class will unite to secure their rights. As long as injustice is done to the colored people in this country, it is a pleasing fact to contemplate that, by an admirable provision of Providence, they will combine and co-operate to secure their rights. Let us do justice to them, and then they will have no opposing interests for which to contend. I have no doubt but that every colored voter would use his elective franchise to promote the abolition of chattel slavery, and this is an additional reason why it should be restored to them forthwith. In Massachusetts, where men of all colors stand equal before the laws, no difficulty has been experienced in the use of the elective franchise. There the colored people have enjoyed this privilege for many years, and are vastly in the minority. In the British West India Islands, all political distinctions arising from complexion, have been abolished. There no difficulty has been experienced, though a negro may find his seat upon the judicial bench by the side of his former master. There the colored population are overwhelmingly in the majority, and have been in the possession of their liberty only about eight years. Even in this State, the many colored people, who, by their possessions, are entitled to vote, have never abused that trust, and if where their relatives and friends are proscribed they do not antagonize, and disturb the harmony of our political operations, how much less will they do so when full justice is meted out to them?

It is not, however, from the enemies of the colored people that we have much to fear. I apprehend the greatest difficulty from the confusion, division, and distraction of their professed friends. For such, the present is a golden opportunity. But should the Abolitionists longer obstinately and madly adhere to that insane and suicidal policy which fastened Texas on this nation, and gave to Slavery a respite of half a century, there is but little hope of success. They hold in their hands the balance of power, and can, if they will judiciously exercise that power, give a resurrection and a new political life to thousands, whose very relations, position, and condition would place them in the front ranks of Freedom's most efficient co-workers. I fear that some of the Abolitionists will sacrifice their principles upon the altar of their party. At present I can see but one plausible reason why a distinct political organization should exist, in opposition to the two great parties. And that is, that Slavery is a sin against God and man, and that, to vote with a party made up in part of slaveholders, and greatly under their control, would be to recognize, practically, the legitimacy of Slavery, and thus Abolitionists, by their votes, would give the lie to their professions. Now if this objection is good against party action, it is doubly so against acting politically under the Government. Slaveholders constitute a part of our Government. Our national policy has been, and now is, dictated by them. Every law that is instituted—every resolution that is adopted—every appropriation that is made, is done by the joint co-operation of slaveholders, and under a Government that throws its broad shield before the bloody system. If an Abolitionist cannot act with the parties out of the Government, much less can they act with them under the Government.

I regret to perceive that some of the Liberty party men regard this effort to restore the right of suffrage to the colored people of this State as a very insignificant affair—something hardly worthy the effort of philanthropists—something too low to claim the labor of Abolitionists, whose efforts should be directed against Slavery, and not be turned aside to accomplish other objects. But is it not the legitimate object of the Abolitionists to abolish every feature of Slavery, North as well as South? In the councils of our nation, New-York is shorn of half her moral strength on the slave question in consequence of the proscription of her own citizens! It is a salve to the slaveholder's conscience. Is it an insignificant affair, indeed, to wipe from our statute-books every vestige of Slavery? Is not the manufacturing of some thousands of voters whose influence will necessarily be given to the cause of emancipation—an item of some importance to a movement which bases the success of its action upon the number of its votes? This number of votes, thrown at no distant day, with that party which would bear the standard of emancipation, might modify the politics of this State, and in the councils of the nation, the hand of New-York might mould the political form of the nation.

A sound policy no less than just and equitable principles of action demand the Abolitionists to skilfully direct their influence, in the approaching canvass for delegates to the Convention, that heavy blows may be dealt upon proscription and Slavery. For just in proportion as the colored citizens of New-York are deprived of equal political privileges, are they subjected to the condition of Slavery. If they are not reduced to actual marketable merchandise—to chattel slaves—it is because the slaveholding principle, which has knocked from beneath his feet a part of his rights, has not a sufficient hold upon the popular feeling to tolerate a complete abrogation of all his rights. The iron of Slavery has entered his body, and it only requires an increase of the slaveholding sentiment—a reduction of this false, cruel, and wicked principle, to its ultimate and legitimate results, to place the thorny crown of Slavery upon his head. The question now to be decided is not one of an ordinary character. It is not one that will come up again for action for perhaps half a century. The question now to be settled by the freemen of the State is, shall a portion of our citizens be longer proscribed—shall those who require, and are entitled to our sympathy and protection, any longer suffer from the unjust and unequal provisions of our organic law?—shall chattel slavery, the very high wines of oppression, the blight and mildew upon our republican institutions, the Delilah shearing the Church of its holy zeal, strength, and influence, the stone of stumbling to human happiness and human progression, the palsied hand upon our national prosperity, honor, glory, and influence; these I say, are the momentous questions to be decided.

I will not deny, that many years since, I was instrumental in bringing into form and life this Liberty party. As I reflected upon the multiplied wrongs and outrages to which the slaves and nominally free people of color were subjected, I was inspired with an enthusiasm. I felt that something must be done, and that, too, immediately. The parties were too tardy for my strong feelings. The convictions of my own judgment were soon impressed upon the understanding of my strong-minded, but now deceased friend, Myron Holly, whose vigorous pen, great moral integrity, and powerful influence, soon embodied them into a political organization. But a short experience, however, convinced me that I was in error. I saw clearly that in a democratic Government, the laws were but the exponent of the popular sentiment—that laws instituted in advance of this feeling, would be a dead letter upon the statute-book, and could not be maintained. It was evident to my mind, that the great difficulty with the Abolitionists, was their impatience—their anxiety to accomplish too much in a short space of time—their unwillingness to wait the legitimate workings of those great truths they cast into the ocean of popular thought—they sought for a harvest the day that their seed was sown. They *were not satisfied with their political influence, which was always vastly greater than their numerical strength entitled them to receive.* It appeared plain to my mind that the reason why neither of the political parties of this State and nation did not unite with, but opposed the great and democratic thought that lay at the foundation of the Anti-Slavery movements, was that the religious, political, commercial, manufacturing, social, and other departments of society, were mutually connected. Of all human influences, to govern the actions of men, these are the strongest. These classes were strongly imbued with a sympathy for, and an attachment to, the slaveholder. Having but little knowledge of the slave, they were indifferent as regards his rights, wants, and sufferings. As the mirror reflects the objects before it, so did the politics of that day, the sentiments of the people. The weather-vane does not indicate, with more certainty, the direction of the wind, or the thermometer the condition of the atmosphere, than do politics the will and progress of the people. An ancient poet declared, that as the

"Times change, men change with them."

This is emphatically true as regards political parties. In proof of this proposition, it is only necessary to allude to the great changes which have taken place in our laws in relation to the Slave-Trade, lotteries, and excise. From the present and past history of nations, it was apparent to my mind, that the people of all countries ever had been, now are, and in all probability ever will be, divided into two great parties, arising from opposite views in relation to national policy—that each of these parties will advocate or oppose new principles which shall be evolved from time to time by the people, according to the radical or conservative elements which these new measures embrace—that the one party would mould the action of the Government to subserve the interest of the smallest possible number, and the other would seek, in harmony with the law of progress and reform, to distribute the benefits and advantages of Government to the people, the whole people. I come to the conclusion that one of these parties would embody in its creed and action just as much of the change, and as fast as the public mind became imbued with the new views. After mature deliberation, I became fully convinced that the Whig party was the exponent of the anti-slavery mind, the advocate of the rights of the slave, and the representative of his cause, and that the Democratic party was the representative of the slaveholding interest, and will be until the slaveholders sacrifice every national interest and policy, to promote, protect, and maintain their "*Peculiar Institutions.*" It was farther evident to my mind that this institution, the growth of ages, with its life-blood circulating through every vein in the body politic, could not be overthrown in a moment. Every one must see, that so far as political action is concerned, it could not be abolished, by the Liberty or any other party, until a constitutional majority of the electors of the country were imbued with the spirit of emancipation. When that time comes, a Liberty party will not be needed. Then, by a law as fixed and immutable as that which causes the water to roll down the precipice, or the lightnings to leap from the clouds, that political majority will signify its will upon the statute-books in the form of law.

To institute a party to abolish one evil or to secure one good, is less philosophical than to add a fifth wheel to a coach, which would, as all must see add to its friction, impede its velocity, and greatly endanger the safety of those who might ride therein. Every vote that the Abolitionists shall cast for the nominees of the Liberty party will greatly prejudice the rights of our colored citizens and jeopardize the interests of the slave. It may—nay, there is great reason to fear that it would throw—the power into those hands which will spurn their claims and disregard their rights, as the natural allies of the slaveholder, as they did in the Convention of 1821, to revise the Constitution.

It was in view of circumstances like these that induced me, in 1844, to identify myself with the Whig party. I do hope, most sincerely, that there are but few Abolitionists who will allow themselves to vote against our cause—against the extension of those political rights and immunities to our colored citizens, not only to which they are justly entitled, but which the progressive voice of this generation and the genius of our institutions imperatively demand should be secured to them. Let the friends of the African race enstamp their holy principles upon every class and party—let them scatter information broadcast over our land—let the public heart and conscience be appealed to while its head is being enlightened, and then cast their political influence for those who will labor most faithfully to accomplish their great object.

But I find I am protracting my thoughts and suggestions to a great length. I could not have said less, I will say no more.

I am, gentlemen, very respectfully, yours, in the cause of progression and good government.

WM. C. BLOSS.

To Messrs. *Henry, Smith, Zuille, Reason and Van Renselaer, New-York City.*

SPEECH OF Mr. GIDDINGS, OF OHIO,

On the proposition to amend the Bill making appropriations for the benefit of the Indian tribes, so that no moneys should be paid for fugitive slaves, or as a compensation for fugitive slaves, under the treaty of January, 1845, between the United States and the Creek and Seminole Indians, in Committee of the Whole House, February 18, 1846.

Mr. Giddings remarked: That when he came to the House he entertained no idea of addressing the Committee; but, said he, I desire to call the attention of gentlemen to some points which appear to be legitimately involved in the present discussion.

This bill provides for the payment of forty thousand dollars, under our treaty with the Creeks and Seminoles of 1845. That treaty has never been published, and gentlemen are not informed of its contents. The treaty itself is not only kept from us, but the circumstances which led to it; the consideration which the United States have received for the sums which we are called on to appropriate, are hidden from our view. Under these circumstances, my friend from New-York, (Mr. CULVER,) offers his amendment, forbidding the payment of any portion of the money, *in consideration of the capture of fugitive slaves, or as a compensation for fugitive slaves who have been recaptured.* Gentlemen have expressed doubts whether the payment of the money stipulated in the treaty was for slaves, or for the capture of slaves. If their suspicions be correct, the amendment will be perfectly harmless. It can do no injury, in any event. It is offered as a precautionary measure, and the mover says, he has satisfactory reasons to believe the payments are intended as a compensation for slaves. No man denies his statements, or professes to dispute the facts he has set forth. But members appear willing to vote away the funds, not because they are informed on the subject, but because they are *not* informed; not because they know the appropriation to be proper, but because they are unable to say whether it be right or wrong. It appears to me that we have arrived at a new and extraordinary era in the legislation of our country. The Executive demands this money, and calls on us to grant it; but withholds from us, and from the country, all information concerning the objects, or consideration for which it is to be paid out. I say it is *withheld;* for the Executive has possession of the treaty, and of the correspondence which shows the circumstances which led to it as well as the consideration on which it is founded. Yet they are, to the members here, a "sealed book." Gentlemen here are as ignorant of them as they are of the decrees of the Grand Sultan. The chairman of the Committee of Ways and Means possesses a copy of the treaty; but I think I may safely say, that he never showed it to any member of this House until since this debate commenced. I, too, have a copy, which has been examined by my friend who offered this amendment, and a colleague, (Mr. Delano,) now confined to his room by indisposition, but who, if his health had permitted, would have favored us with the views which he entertains of this mysterious transaction. With the exception of the honorable chairman of the Committee of Ways and Means, my friend from New-York, (Mr. Culver,) and myself, no member now present ever saw or read his cabalistic treaty, to which I intend hereafter to call the attention of the committee. The manner in which I obtained a copy, is of no importance. *I have it.* It bears date on the 4th of January, A. D. 1845, at the Creek agency, west of the Mississippi. On the 6th of February, 1845, I informed this body that a slave-dealing compact, called a treaty, had been entered into between the United States and those Indians. In a speech which I made during the discussions of that day, I pointed out the circumstances, and related the historical incidents which had led to the negotiation of this treaty. I then declared, as I now emphatically assert, that this treaty was negotiated for the sole purpose of arranging difficulties, and satisfying claims arising from the capture of fugitive slaves, and for the purpose of paying for such slaves. On the 5th of March, the treaty was approved by the Senate. From the time of its approval to this hour, it has been entombed in the Executive archives, and kept from the view of gentlemen who are now called to act officially under it. The Executive organ in this city, to which we look for the publication of such important treaties, has never hinted at its ratification or existence. The announcement which I made more than a year since, that such a treaty had been negotiated for the purpose of closing up an old slave-dealing transaction between our Government and those Indians, attracted but little attention, and the country is now unconscious that such a treaty is in being; and until the reading of the bill before us, even the members of this House, generally, were equally uninformed respecting it. Sir, why this secrecy? Why has the treaty been withheld from us and from the people? Why are the circumstances which led to its negotiation kept from us? Why are we not permitted to know the consideration on which we are to pay so much money belonging to the people, and which has been entrusted to our care? Why are two hundred and nineteen members on this floor kept in profound ignorance on the subject of this treaty? No blame can attach to gentlemen here for not having seen it. The responsibility rests with those who have had possession of it, and whose duty it was to publish it, but who have kept it concealed. This suppression of the treaty, and the facts connected with it, bespeaks its suspicious character in language not to be misunderstood. Although on two former occasions I have related most of the circumstances which led to the negotiation of the treaty, yet I presume they are recollected by few members now present, and it seems proper that I should repeat them. On the 7th of August, 1790, the United States entered into a treaty with the Creek Indians, by which they agreed to deliver up to the officers of the United States, such negroes as resided among them. These negroes had, during, and subsequent to, the Revolutionary war, fled from their masters in Georgia, and by this treaty the Federal Government attempted to recover and return them to their owners. (Vide 5th vol. Am. State Pap., p. 81.) The Indians failed to deliver up the negroes, and the treaty of Colerain was negotiated in 1796. (Vide 5th vol. Am. State Papers, p. 586.)

At the time of entering into this treaty, the Indians renewed their covenant to deliver up the slaves; and did, at the time of entering into it, deliver such of them as were resident in what were called the "upper towns" (Vide 6 Am. State Pap. p. 251.) But many of the negroes had gone into Florida, and had settled and intermarried with the Seminoles. The Creeks could not, therefore, obtain them, and of course were unable to deliver them to the agents of our Government. (6 Am. State Pap. p. 252.) The planters of Georgia became clamorous for their slaves, and in 1821 the treaty of "Indian Spring" was negotiated, under the supervision of commissioners appointed by the Executive of Georgia. (6 Am. State Pap. p. 252.) By the terms of this treaty, the Indians agreed to pay for the slaves, and left in the hands of our Government two hundred and fifty thousand dollars for that purpose; all which was subsequently paid over to the Georgia claimants. (Vide Ex. Doc. 1st session 26th Congress.) The Creeks, having thus paid to our Government at least six times the value of these mothers and children and fathers, now claimed them as their property, believing they had obtained a good

title to them. But the Seminoles, being connected with them in all the relations of domestic life, refused to deliver them up as slaves. (Ex. Doc. 271, 1st session 24th Congress.) The Creeks removed west of the Mississippi; but the Seminoles dare not go, fearing that their people would be seized by the Creeks as slaves. (Ex. Doc. 125, 3d session 25th Congress.) They were at length compelled, by the power of our arms, to abandon their homes in Florida, and submit to be carried to the Indian country in the West. Soon as they crossed the western line of Arkansas, they stopped upon lands owned by the Cherokees, and refused to go to the country assigned to them, as it was under the jurisdiction of the Creeks, and they would become subject to Creek laws, if they entered it. The Cherokees were offended in consequence of the intrusion of the Seminoles. And if gentlemen will refer to the National Intelligencer of about the 27th January, 1845, they will find that it required all the influence of the Executive to prevent hostilities between those Indians. These difficulties continued during four or five years next previous to the making of this treaty. The cause of the difficulty was not published through the papers, but may be learned from the correspondence on file in the bureau of Indian Affairs. At times the excitement was so great as seriously to threaten the peace of the frontier, as is set forth in the preamble to the treaty which I shall soon read to the committee; and is more abundantly manifested by letters and reports in the War Department. These difficulties arose entirely in consequence of our attempts to return the fugitive slaves of Georgia. These are the circumstances which led to the treaty. The transaction, from beginning to end, in its generals, and in its details, was a slave-dealing business, disgraceful to those who managed it, and disreputable to the Government who authorized and approved it. These circumstances are briefly referred to in the following portion of the preamble to the treaty, to wit:

"Whereas many of the Seminoles have settled and are now living in the Creek country, while others, constituting a large portion of the tribe, have refused to make their homes in any part thereof, assigning as a reason that they are unwilling to submit to Creek laws and government, and that they are apprehensive of being deprived by the Creek authorities of their property:

"And whereas repeated complaints having been made to the United States Government, that those of the Seminoles who refuse to go into the Creek country have, without authority or right, settled upon lands secured to other tribes, and that they have committed numerous and extensive depredations upon the property of those upon whose lands they have intruded."

I desire to call particular attention to that portion of the preamble which recites, that "a large portion of the tribe have refused to make their homes in any part of the Creek country, *assigning as a reason that they are unwilling to submit to the Creek laws and government; and that they are apprehensive of being deprived by the Creeks of their property.*" The jesuitical language made use of is only worthy of the transaction. The term "*property*," instead of "slaves," is calculated to deceive the casual reader. But these people were never held or regarded as slaves by the Seminoles. They had fled to the Seminole country, and had voluntarily settled with them, and become a part of the tribe, and were no more the *property* of the Indians than the Indians were the property of the negroes; (Executive Doc. No. 271, 1st Sess. 24th Congress;) nor were they at any time claimed as slaves by the Seminoles. I deny that any instance can be shown where the Seminoles expressed any apprehension that the Creeks would take from them either *property or slaves*, other than those negroes who lived among them in perfect freedom, but who were *claimed by the Creeks as property.* It is true that, in some of the documents, they are referred to as "negro property," but generally they are called negroes or slaves, (Ex. Doc. 125, 3d Sess. 25th Cong.; 271, 1st Sess. 24th Congress.)

I will now call the attention of gentlemen to that portion of the preamble which sets forth the considerations on which the treaty is based, and the objects for which it was entered into. It is in the following words:

"Now, therefore, in order to reconcile all difficulties respecting location and jurisdiction, to settle all disputed questions which have arisen or may hereafter arise in regard to rights of property, and especially to preserve the peace of the frontier, seriously endangered by the restless and warlike spirit of the intruding Seminoles, the parties to this treaty have agreed to the following stipulations."

The first consideration moving the Government of these United States to enter into this treaty is to "*reconcile all difficulties respecting location and jurisdiction.*"

In pursuance of this consideration the treaty provides, in the first two articles, as follows:

"ARTICLE I. The Creeks agree that the Seminoles shall be entitled to settle in a body, or separately, as they please, in any part of the Creek country; that they shall make their own town regulations, subject, however, to the general control of the Creek council, in which they shall be represented; and, in short, that no distinction shall be made between the two tribes, in any respect except in the management of their pecuniary affairs, in which neither shall interfere with the other.

"ARTICLE II. The Seminoles agree, that those of their tribe who have not done so before the ratification of this treaty, shall immediately thereafter remove to and permanently settle in the Creek country."

These two articles fully "reconcile all difficulties respecting location," by placing the Seminoles within the Creek territory, to which they agree to remove *immediately*, and to settle *permanently* therein. It reconciles all questions of jurisdiction, by giving the Seminoles power "to make their own town regulations, subject to the Creek council." The committee will bear in mind, that the sole reason why the Seminoles did not go to the Creek country, in the first instance, was the dread of placing these people, some of whom were their wives and children, within the jurisdiction of the Creeks. These circumstances arose solely from the fact, that our Government had extorted the money from the Creeks to pay to the slaveholders of Georgia. And now, to correct this slave-dealing error of the Goverament, the bill before us grants twenty-six thousand dollars for the removal of the Seminoles to the Creek country, and for supporting them six months after their removal. But, it may be asked, why should our Government interfere? Why not let the Indians arrange their own difficulties? I answer, the difficulty was brought about by the interference of our Government in behalf of Slavery; and if hostilities had arisen from it, our nation would have been still more disgraced than it now is. To save this slave-mongering administration from further disgrace, our constituents are compelled to pay this item of twenty-six thousand dollars. The second consideration set forth in the preamble is, "*To settle all disputed questions which have arisen, or may hereafter arise, in regard to the rights of property.*" This was the great and principal object of the treaty, and is provided for in the third article, which reads as follows:

"It is mutually agreed by the Creeks and Seminoles, that all contested cases between the two tribes, concerning the right of property, growing out of sales or transactions that may have occurred previous to the ratification of this treaty, shall be subject to the decision of the President of the United States."

If gentlemen will refer to the National Intelligencer, of the latter part of January, 1845, they will find it stated, on the authority of an officer from the Indian country, that an arrangement of great importance had been made with the Creeks and Seminoles, by which all trials involving the right growing out of sales or transactions which had occurred prior to the arrangement should be decided by the President. And the writer adds: "*This is an important clause, and covers a* DELICATE QUESTION. *The Seminoles objected heretofore to coming under the Creek government, lest they should be molested in their* NEGRO PROPERTY, *and were fearful of the administration of Creek laws. All unsettled questions* ABOUT THE TITLES TO NEGROES *in possession of Seminoles, previous to the ratification of this treaty, will be settled by the President.*" All allusion to the original cause of this difficulty was avoided, but the material facts to which I have adverted are hinted at; and all cavil as to the use of the word *property* may be set at rest by referring to the papers of that date. The President of this great and free Republic is to sit as arbitrator between these savages, and is to decide who shall have the body of this mother, and to whom that child shall belong; that the father shall be this man's slave, and the wife shall be delivered to that master. Sir, the subject is most revolting to the feelings of humanity. But I feel humbled when I reflect, that the people of our free States are to furnish the funds for this slave-dealing transaction; and that Northern Representatives are, by their votes, to involve our people in this degradation.

By reference to the sixth article of this treaty, it will be seen that we are to pay to the Seminoles ninety thousand four hundred dollars, in addition to the twenty-six thousand for their removal and subsistence. This is the compensation which they are to receive for delivering up such of their people as the President shall direct to be held as slaves by the Creeks. But it was evidently expected that about one-half would remain with the Seminoles; and would, therefore, be lost to the Creeks, for the Creeks regard them as their property. For these, too, we are to pay the Creeks one hundred and twenty thousand dollars; making, in all, two hundred and ten thousand four hundred dollars, which we are to pay for these slaves, according to the treaty, but which will be cut off if we carry out the principles of the proposed amendment.

And now the question is distinctly before us. Will we thrust our hands into the pockets of our constituents, and take this money, and pass it over to a slave-dealing President, to be expended in paying for the bodies of husbands, and wives, and children? Are the Representatives from the free States prepared to enter into this business of huckstering in human flesh? Shall we involve our constituents in this deep and damning crime of trading in the image of our God? Our votes must answer these questions.

The third consideration mentioned in the preamble of the treaty is "*to preserve the peace of the frontier.*" But the people will ask, how came the peace of the frontier in danger? I answer, it became endangered by these slave-dealing transactions. These people were living with the Seminoles. Our Government, in violation of the Constitution, in defiance of justice, and of humanity, put forth its influence to force them back into slavery. Unable to do that, we compelled the Creeks to pay for them; and these barbarous Indians, believing that a title thus derived from a Christian nation must be valid, claimed them as slaves, and determined to have possession of them; while the Seminoles and negroes were determined to resist the demand. Thus, in the words of the preamble, the peace of the frontier became "seriously endangered." The danger was a necessary consequence of the slave-catching efforts of our Government, to which I have alluded. Thus every consideration set forth in the preamble of this treaty is connected with, and forms a part of, the history of these attempts of our Government to uphold and sustain the Slavery of the South.

Mr. Chairman, I have now done with the facts. If I have, in any respect, failed to state them fairly, as they exist, I will thank the chairman of the Committee of Ways and Means, (Mr. McKay,) to correct any error into which he may suppose me to have fallen, and for that purpose I will gladly yield to him the floor. [Mr. Giddings, after a short pause, resumed.] I referred to the able gentleman at the head of the financial committee, for the reason that he reported the bill before us, and is bound fully to understand the facts connected with this subject. He is, also, the only member who has had an opportunity of fully examining this treaty; but as he remains silent under my appeal, I will feel under deep obligations to any other member who will point out any error whatever in the relation I have given. [Mr. Giddings again paused, and then remarked:] If gentlemen will examine the documents to which I have referred, and the correspondence in the Department of War, they will find many other interesting facts, to which I have not time to refer, but which show the untiring efforts of this nation to uphold this institution of Slavery, so detested by all civilized and Christian people.

(To be continued.)

From the Old Colony Memorial.

PLYMOUTH COUNTY ANTI-SLAVERY SOCIETY.

The Plymouth County Anti-Slavery Society held its quarterly meeting at the Wesleyan Church in Duxbury, on Thursday. The meeting was respectably attended. Nearly all the Anti-Slavery declaimers were present, Remond, Pillsbury, Ford, Stebbins, Whiting, &c. &c. Free discussion seemed to predominate throughout the day, every one saying what in his own mind seemed best, and we must say that the people of Duxbury bore the scorching and severe rebukes that were administered to them with the spirit of true martyrs. Various resolutions were adopted, one of which asserted that the pathway to human freedom lay directly over the *ruins of the American Government!* Another offered by the venerable Seth Sprague, of the following import, was also unanimously adopted. It will be remembered that the Bey of Tunis has just abolished all slavery in his dominions:

Resolved, That the character of the Bey of Tunis shines *as much brighter* than that of James K. Polk, John C. Calhoun, Henry Clay, or any other slaveholder, as the *noonday sun is brighter than the smallest twinkling star!*

This resolution was opposed by one of the speakers, on the ground that that the Bey of Tunis lived under greater light than any American slaveholder. That it was to be expected of him that he should abolish slavery, while it could not be of the American slaveholder, while living under his present system of religious teaching!

Communications.

The Slave "Owner's" Book.

Have you seen this wonderful production? He says the Union is about to be dissolved! That *Slavery* will dissolve it—Abolitionism will dissolve it (!) The inherent selfishness of man will dissolve it. Party spirit—party presses—Government expenses, and *stealage*, will dissolve it. General suffrage (?)—Abstraction and theories, such as *State Rights*, Reserved Rights, Secession, and Nullification, Jeffersonian Policy—Jackson "assuming the Responsibility," will destroy it. The vague Constitution of the United States, or rather the multifarious, conflicting, and frequently absurd constructions of it—too much legislation—venal courts and corrupt jurors—paper money banks, State debts, and repudiation will destroy it. New States, unequal representation, construction of the United States Senate—morbid charity—ridiculous pretended sympathy for the poor, in order to obtain their votes—uncertainty of the punishment of crimes—ignorance and defective school systems—injustice toward the Indians and other weak nations, will destroy it. These, and many other causes, he contends, are impelling its dissolution. Amid some serious errors he has collected much truth. We append a few extracts from his work, which is entitled,

"An exposition of the weakness and inefficiency of the Government of the United States of North America." Printed for the author. But who *he* is, we know not—the sellers of the book say they "do not know." He represents himself as being a slave-owner, seventy years of age, has held judicial, legislative, and executive offices.

"He has now no interest in any office or department of the Government, except that of citizenship. He has a family of children and grand-children, whose destinies lie in the country, and run with it. He has no mortifications, or disappointments connected with, or growing out of any acts or duties in relation to this Government. He is now retired; asks for no office; and he trusts without prejudice. His best wishes run with its Government: and his only anxieties relate to its future existence and usefulness."

He proposes to "examine carefully and impartially the present condition of this Government, and ascertain how far the best hopes of man have been realized, or their failure established; and bring into light and notice the great agents that have perfected the structure, or that are destined to lay it prostrate.

"Let us not shrink from the inquiry. Its importance demands it, and our duty to mankind in general, and our own country in particular, calls for it. We will, therefore, boldly inquire into the circumstances of this Government, the causes or defects that threaten its existence, and the remedies positive and preventive, if any, that might save and support it."

He asserts "that the Government of the United States of North America is extremely defective, and carries in its bosom the seeds of its own destruction."

After alluding to the failure of former republics, he says: "The United States of North America have confederated in the very face of all historical experience. They rushed into each other's arms, full of hopes and energies, under the high pressure of what they called English tyranny, and like all young and ardent connections, were strong and successful at first.

"During thirty or forty years, their pure and virgin love for each other, and for liberty, held on, inducing mutual sacrifices and forbearances, that kept the inward peace. Those loathings and disgusts, however, that ever attend confederations, and hasty or ill-suited connections, soon began to manifest themselves; and the spotless form of the union is now disregarded, polluted by the most unqualified abuses, and its value estimated, as they express it, in dollars and cents. Where so much reckless disregard of the confederation is felt and daily expressed; where the facts of history, plain enough to run and read, are totally unheeded, there must be some very active agents or causes of discord, some germs of destruction in their very organization to lead to this threatened disunion. Let us inquire what those very active causes are; whether inherent in the body politic, or superinduced by factitious circumstances? whether curable or not?

"The first and greatest cause of the disunion of all political confederations, is found in the very nature of things: has its roots in the human heart, and never fails of its effects:—I mean selfishness; let me explain its mode of action: Why do we prefer ourselves to others? Why do we prefer our family and relations to all others? Why do we prefer our village, our town, our county, our district, our State, province, or country, to others? It is self-interest; that feeling that ever regards individuality; that spreads from ourselves as a centre; builds around this centre all its accumulations and hopes, and breathes thence all its aspirations. We stand identified with our family, our county, our State; feel for them; battle for them. On such fanes we lay all our offerings, and there make our greatest and most willing sacrifices. When any difficulty arises between us or our families and strangers; between our town and others, or our State and the Federal Government, we hesitate not, but espouse the quarrels of our family, the feelings or interests of our State, right or wrong, and stand ready to war for them to the hilt.

"This very natural and innate feeling, therefore, with all the certainty of mathematics, will and does prefer the State we live in to the Federal Government, whenever any conflict arises between them. It stands ready to overleap mountains in support of the local feeling; and constitutional barriers go for nothing, are but burnt flax in its way. Not more than one in a thousand run out consequences, look forward to remote and distant advantages, and stand themselves on the proper grounds. Not more than one in a thousand appreciates the action, and leans on the protection of the Federal or central Government, so far removed from them. On the above principle, the great mass, the thousands, however, feel the government of the State that they stand identified with, understand its mode of action, enjoy its immediate protection, pitch all their ambition and aspirations upon its known power to serve them, and give to it all their sympathies and support. The thousands overlook great and distant good, that broad policy that embraces all, that unseen and unfelt power that is theoretical and distant as to them, which they approach through the States only, and which to cover, protect, and foster their own interests, has to operate through the States. The first loves of the million are, in the nursery, to their families, to their districts, or States, and do not, nor can they feel, love, or appreciate what is outside or beyond. Hence, in all differences of interest, in all conflictions of power, they stand by their States' pretensions, and are ready to war upon the Federal or confederative Government. When the Amphyctions made orders that aroused any Grecian State, did not all the citizens of that State oppose the general power? When a province of France, a canton of Switzerland, a kingdom of the Heptarchy, or a State of Italy, or Holland was invaded or warred upon by the order of the central authority, did not every man of such part stick to his local government, and regard or obey his local feelings from choice? It is human nature. It is the nearest home feeling at work. It is the sure guarantee that the local Government will be obeyed and built up in preference to the central, or Federal, and remote power!!

"Many of these conflictions begin to show themselves, and some have actually occurred where the above principle was made manifest. Some of the States, in the last war against England, refused the legitimate calls of the Federal Government for men and money; would neither levy the tax imposed by the Federal Government, nor draft for the military force required of them, but threw themselves on what they called their reserved rights, or sovereignty, particularly Massachusetts and Connecticut. The drew a cordon of safety around themselves, supported by their own State resources, as they chose to designate them. Georgia drove the Cherokee Indians from her border, or stood ready to do it, in total disregard of sacred treaties entered into by the Federal Government with those Indians. South Carolina, with some noted men at its head, nullified the tariff acts of the Federal Congress, and actually stood ready to import goods in contravention thereto. Many other cases have occurred, or will soon occur, which will prove the utter weakness and inefficiency of the Federal or confederated Government, growing out of the many causes of disunion herein after enumerated, and prove, if further proof be wanted, that this *nearest home* feeling is ever active and uppermost. We will discuss these and other cases of confliction more fully in succeeding chapters.

"Let us look a little closer at the character of the States, or members of this Confederacy. Each State claims and is admitted to be sovereign. This sovereignty is not conferred or dependent upon others, but inherent. They associated into the Confederacy as free, sovereign, and independent Governments. Their sovereignty is sacred, and not to be questioned. Many say that, like the partners in a mercantile concern, they formed their house, and can dissolve it at pleasure; even any one member, say the nullifiers, can withdraw when it chooses. This sovereignty is thrown around the citizens within its jurisdiction; they are identified with it, and scarcely know or care for the Federal or created power.

"Each State is not only a sovereign in name and assumption, but daily exercises all the attributes of sovereignty. It has a Legislature of its own creation to make its laws, a judiciary to interpret and carry them into practice, and an executive to enforce them. It controls the currency by local banks and bills of credit, and can wage war in many cases, and on all emergencies. 'Tis this mantle of power that covers and protects nearly all the rights and interests of the people. All the guaranties for the safety of property and persons grow out of this State sovereignty, and depend on it for their support. Is an individual arrested? a habeas corpus immediately issues from this authority to show cause and release. Scarcely one right or any privilege flows from the Federal power to the citizen, a power to him almost unknown, scarcely felt, and never looked up to for home protection.

"It is through the medium of the local power generally, that the Federal Government can or does approach the individual, and then unless in a spirit of conciliation, or with offerings in its hand, or flattery and concession, is not acceptable, rarely recognized as having any right to act or order, and if not insulted, at least is not respected. The State stands always ready and organized; clothed in sovereign authority, with its shield of power uplifted; always jealous and vigilant, and can't be approached but as an equal, or in the spirit of concession by the Federal power. There is all the difference imaginable between a Government appealing to, or acting upon or against an individual person standing alone and directly amenable, and one under a State power, protected by an organized sovereignty, and covered by this ever-ready shield of power. In the one case the individual is orderly; chastens his words and actions, and feels responsible for all his deeds; in the other, is reckless, knows that he is supported by an acknowledged sovereignty, and that his acts, however reprehensible, are shared and judged of by this local power. He would be a good subject in the one case, and a reckless or designing disorganizer in the other. The confederation, therefore, is a thing created, a thing distant, or foreign to the individual; an abstract being that may be used or defied as local interests dictate, and he who can most deceive or impose upon it, or cheat and defraud its revenues, or abuse its trusts, is the smartest fellow.

"Whenever, therefore, a difference of construction or interest arises between the State or local sovereign and the Federal Government, the citizens of the State, to a certainty, and on the above principle, side with the local or near home-power against the other, and the Constitution, let it speak plainly or dimly, goes for nothing in the heat of conflict. Should the State be regarded in the wrong, either by the other States, or so decided by the Federal Congress or Courts, still it perseveres in its construction, and nullifies, or stands ready to secede or do battle, and brandishes its shield of sovereignty against any act that would oppose or gainsay it. So sacred is the idea of a State's sovereignty, that it is now pretty certain, that the other States never could be induced or forced to act against it, no matter how flagrantly in the wrong.

"We see, therefore, the deep-rooted and wide-spread influence of this local interest and feeling. That it has acted, stands always ready to act, is ever organized, and ever will act in all differences of the two powers. Speak not to me, therefore, of the many shining instances of individual patriotism and merit, they affect not the general result; are too few and far between to control much longer! Speak not to me of the great palladium, as it was once called, the Federal Constitution and compact! It goes for nothing against this local feeling. This instrument has already, on many occasions, as I shall hereafter show, been construed diametrically opposite by different feelings, and under different interests, in the excitement of party. It has been made or forced to support all the absurd, interested, and designing acts, or plans, of party spirit or local feelings. It has been made as vague as the Delphic Oracle, and instead of speaking to be heard and obeyed, has but confused and mystified still more this very complex Government.

"I will take occasion hereafter in speaking more particularly of the Federal Constitution, to cite some glaring cases of a difference of construction in this instrument by the designing and mistaken, that go to prove its utter worthlessness, and will show that there is no recognized power or tribunal left to construe its intentions; that power being denied to the Federal Court, or Federal Congress by a strong and prevailing party. Besides the inherent local feeling which we have set forth in this chapter, that tends to the disruption of all confederations, there are many other active causes of disunion, powerfully and banefully affecting this Government. We will enumerate some of the leading and most active, in the next chapters."

Letter from E. D. Hudson.

PALMER, March 23, 1846.

FRIEND GAY:—Doubtless you will be glad to learn something of the state of the Anti-Slavery cause in Connecticut, for of late we seldom hear anything of its goings on in that Georgia of New England. I have recently been spending some time in that State, in company with Lonsford Lane, thirty years a slave in North Carolina; who had to pay $1,000, in this land of hypocritical professions, and living baseness, for a permit to enjoy those inalienable rights with which the God of Heaven had endowed him; also, $2,500 for his wife and children whom God had given him, *and that, too,* to the religion of our land, a portion of which, (the price of souls,) it took to erect a meeting-house.

We held upwards of twenty meetings in that section of the State; most of them in Meriden, Middlefield, and Durham. Meriden is a noted town for the wares that are manufactured there; for the most part for the Southern market. The influence of the spirit of Slavery upon almost all classes of the people in this town, through the channel which their trade with the South has created, is everywhere apparent. Its influence is developed, either in open hostility or cold indifference to the cause of freedom, in their religion, politics, social circles, and industrial operations; the *anti-slavery* feeling, there, appeared to me to be very much modified in its character, by the slaveholding atmosphere which everywhere surrounds it. With but few individual exceptions, it appeared quite dwarfish.

Where that *truth*, which was given to us, to *make us free*, and truly great, is sacrificed upon the altar of Slavery for the sake of gain; the stated religious teachers, in such places, from the fact of their continuance there, become, more or less, conformed to the spirit of sacrifice to Slavery! hence, teachers and people, have an eye evil; and their whole body appears to be full of slaveholding darkness. We held about twelve meetings in the various sections of this town, some were well attended, some thinly; some of them were, apparently quite edifying, others disturbed by boys and slaveholding mobocrats.

We incidentally found our way into one of the numerous meeting-houses, which comber this town; and that, a Methodist Episcopal one! and I hope the spirit of truth will so affect the worshippers there as shall make it free. The fact, that those who are wont to assemble, from week to week, in this house, constitute a part of the Methodist Episcopal slaveholding confederation, does not enlarge my expectations. At the close of our first meeting, in this house, one of the ministers stood forth in defence of the Northern portion of the Methodist Church, as being Anti-Slavery. He was referred to Dr. Bond's article in the Christian Advocate and Journal, "Things as they are;" in which he declares that the Northern ministers of that church, "are weary of the long strife of abolition controversy, and were resolved, if possible, to prevent the agitation of the subject in the churches, and that they had no disposition to contend for a rule of discipline which shall make emancipation a rule of membership; and that the legal relation of master and slave is not, under all circumstances, sinful; and, therefore, no furious ultraisms, no rash, impracticable measures are to be expected hereafter from our New England brethren." He was also referred to the recent occurrence, in that portion of the New-York Conference to which he belongs, of a young man being refused admission into the *holy orders* of that Conference, on the sole ground, alledged against him, that he was an Abolitionist; attended, and took active part in abolition meetings, contrary to the standing rule of New-York Conference. This minister was invited to come the next evening, and sustain his positions, as we should be happy to learn that they were true; but he went off with a good part of his church, to attend a Rechabite meeting, as Grand Chaplain; where Slavery, and its handmaid prejudice, guard the door-way to this lodge, against the entrance of any one guilty of having a colored skin. The Congregational minister, and the main body of his Liberty party brethren, would give us no countenance, lest we should trouble their slaveholding Israel, negro pews, and Sabbath School class. A few, more liberal and emancipated ones, attended our meetings, gave us a hearty God-speed, and purchased with a glad heart, our *disunion* and *Comeouter* publications. A leading Universalist advocated Slavery as the Lord's doings, and quite marvellous in his eyes, though a lamentable evil; yet it was a means of great good to the heathenish and barbarous Africans, by importing them to this country, where they may learn and enjoy the rich blessings of the Gospel. He thought I ought to be drummed out of town. He is a man of property and standing; accumulated his property at the South. He should be called to a professorship in some of our slaveholding schools of the prophets. A member of the Baptist Church smote his fists, gnashed his teeth, and threatened violence to my person, if I did not desist from the exposure of his slaveholding brotherhood. He has recently been a pedlar at the South, and confessed that while there, he helped to make a sale of the Lord Jesus Christ, in the person of a poor woman. I think there are a few names in M. that are worthy; who will no longer defile themselves by continuing in union with Slavery. In Middlefield we held three meetings: one in reply to a son of the Methodist Episcopal slaveholding school of prophets in Middletown, by the name of McGannan; who come out in bold array against all Abolitionists, and in defence of Slavery. He proposed a discussion of the subject of Slavery. Some friends of our cause, whom he had opposed, in their Anti-Slavery and temperance enterprises, were opposed to giving him a hearing. We advocated a hearing of what he had to say; that if he had any of the vile spirit of Slavery in him, we would have him do, as the *Friend* advised a terrible profane man, "Get all of that bad stuff out of thee, for thee can never get into Heaven with it in thee." He occupied one whole evening to a late hour, and part of another, in defending Slavery as a Bible-sanctioned institution, as not morally wrong—and the Church not guilty in supporting it; as a proof he referred to the success of the Church in its missionary operations, and its attainments to a high state of holiness; and awfully berated the Abolitionists, especially the Disunionists. He was choked off at a late hour, the first evening, by the Congregational minister, who read a previously-written accusation against McGannon's character as a teacher of Christian morals: also attempted to vindicate Liberty party men, and to distinguish them from us—the Garrisonians—who were trying to destroy the Church; and with whom they had no sympathy. He was called to order, and required to sustain his charge, that we were trying to destroy the Church; he adduced a resolution passed by the American Anti-Slavery Society. We offered him Wm. Goodell on Come-outerism, as fully illustrating our views of Abolitionists' duty respecting pro-slavery churches. He said that Liberty party Abolitionists did not agree with Gerritt Smith, Goodell, and Green. When asked if he would charge upon them a design to destroy the Church, he refused a reply. Our meetings here were instrumental of promoting much inquiry and discussion on the subject of Slavery. There are some choice friends of the slave here, but they are trammelled by their union with Liberty party.

In Durham we held four meetings, well attended and with apparent good effect. Several had their eyes opened respecting their slaveholding Government and churches, and adopted the doctrine of "No union with slaveholders." Here, too, we fell in with a son of the slaveholding school of the prophets at New Haven, who came to preach to the people, and to give what he had received—the slaveholding injunctions and influences of St. Paul—who recognized slaveholders as Christians; this he preached on the Sabbath. In a private interview with him, he admitted the word of St. Paul, recognizing Onesimus as a slave, St. Paul used respecting himself—thus reading, "I, Paul, an apostle, *the slave* of the Lord Jesus Christ." Much good was done here in the name of freedom, both in our public and private discussions and interviews. We held two meetings in Wethersfield; good audiences; and the people became much interested and talkative on the subject. The Anti-Slavery enterprise is far in the back ground in Connecticut. The Abolitionists there, make it too much an enterprise of convenience and policy.

They are not prepared to sacrifice party, sect, and interests, for the slave's sake. Connecticut will be the last State in New England, to take true and high ground for freedom, she will follow in the wake of her sister States.

Thine, truly, for freedom,
E. D. HUDSON.

Letter from Charles Thompson.

POUGHKEEPSIE, March 27, 1846.

MR. EDITOR:—I have noticed in your editorials repeated charges against the Wesleyans for their inconsistency in not acting up to their own standard of Anti-Slavery. Having never been a Methodist, it is not so much my intention to disprove the charge, as it is to point out what appears to me a much greater inconsistency on your part; and to show that the accusation comes with a very ill grace from a member of the American Anti-Slavery Society. You will observe that the Wesleyans are not simply an abolition society, to the exclusion of other moral questions. On the contrary, theirs is a religious organization; their principles covering, as they believe, the whole ground of moral obligation, and reaching to all the duties of life; and hence, though their principles oblige them to exclude from their communion the vicious and the immoral, whatever pretensions they may make to Christianity, yet they equally oblige them to fellowship the Christian, or those they believe to be such, wherever they find him. Would it then be consistent with their principles to unchristianize every member of the old church simply because they cannot conscientiously and fully agree with the Wesleyans in all their measures, and keep an even pace with them in their moral movements. I think not, and hence see no inconsistency in admitting them to their pulpits and their communion, whenever they are so far willing to acknowledge the justness of their position as to step on to their platform, and for the time-being, to act with them. But how stands he case with you? Are not your principles directly opposed to your practice? You say, "that from the starting point, that Slavery is a sin; you can arrive at no other goal than that of no union with slaveholders," and yet are you not, with two or three exceptions, as much in union with a slaveholding Government, as if you were her voluntary and sworn subject? If you have business to transact, do you not make use of her laws? if you are defrauded of your rights, do you not employ her sworn officers to adjust your claims? if she demand of you taxes, do you not admit of paying them? Now, I ask, is not every act of conformity to the demands of a Government, a practical admission on our part of the right of that Government to rule us? I can see no consistency whatever, according to your theory, in employing an officer who is sworn to sustain unrighteous laws in adjusting our claims, nor can I see any consistency in giving money by way of taxes to support a wicked Government, and at the same time refuse to use the only conservative and redeeming power which that Government allows us to hold, (viz: the ballot-box.) The fact is, if it is a moral wrong to vote now, it would be equally so even though the Government should affix the penalty of death on our refusing to vote; and if the voluntarily giving of money to support Slavery is wrong, it is no less so simply because the Government commands it, unless we admit higher claims to the law than you do. I know that you say in reference to the paying of taxes, that we may give our money to the robber to save our own life. True, the simple fact of my meeting a highwayman allows me to estimate the relative value of my life, and my money, and to act accordingly, yet when the Government and the Church sanction and sustain robbery, and we band ourselves together on moral principles, to oppose this invasion of the rights of man, it then becomes a question whether we shall sacrifice our lives, or our principles.

Your position of "no union with slaveholders," is based, if I mistake not, on this principle, viz: we may not co-operate with, and support a Government, unless she conforms to our standard as to what it is right for a Government to do. If this is not your basis of action, then tell us how great a sin a Government may practice before we are bound to secede. It has hitherto been supposed that a Government was absolutely necessary; and hence that we were under the strongest obligations to promote the well-being of the community through the medium of her righteous laws, while at the same time we were bound to refuse obedience to any particular law which we believed to be an immoral one: but this is very far from being a "no union" with the Government, yet it is all that you are practically doing. Every Anti-Slavery vote is a protest against Slavery, while the money paid for taxes has no redeeming quality, yet you give the latter while you refuse to comply with the former. Although I have never read any very extended argument in favor of the Anti-Slavery character of the Constitution, yet I have never been able to see its pro-slavery character in the light in which you view it. True, there are some seeming contradictions, yet the fact that it was formed to establish justice, allows us to construe them in favor of the right. Surely the protection there given to all persons, is sufficient to protect any one if claimed as a person; but if claimed as a slave, (that is as goods and chattels,) the Constitution knows of no such claim, and does not oblige us to give them up. The oath of office requires us to support the instrument itself, that is the Constitution, and not the wrong constructions which have been put upon it. As for the suppressing of insurrections, it is evident that the powers, in such cases given, together with the pardoning power of the Government, is amply sufficient to give all the security which justice requires for the slaves, provided he gives up his rebellion. I have thus endeavored candidly to give you some of my objections (and in as few words as possible) to your position. If I have misrepresented your views in any particular it is an error of the head and not of the heart. I have not written for the purpose of controversy, any farther than is necessary to elicit truth. After the most candid examination of the subject, I can come to no other conclusion than this, viz:—that our obligations to promote the well-being of community are increased just in proportion to the numbers whose interest is at stake—that this good can only be promoted through some form of Government, and that no Government can be formed unless a large proportion of those who are interested do through the Government that which as individuals they could not conscientiously do. A due regard to rights of conscience towards the majority obliges the minority to do this. If all conscientious persons should withdraw from the Government, it would then be left wholly in the hands of the unprincipled—and should all become honest and act according to their convictions of right, their moral standard would so differ as wholly to prevent a union in any form whatever.

Yours, respectfully,
CHARLES THOMPSON.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 9, 1846.

☞ NO UNION WITH SLAVEHOLDERS! ☜

ANNUAL MEETING
Of the American Anti-Slavery Society.

THE TWELFTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY, will be held in the TABERNACLE in the city of NEW-YORK, on TUESDAY, the 12th day of MAY next. Auxiliary Societies are urgently requested to choose their delegates early, and individuals throughout the country to make seasonable preparation to be in attendance. The plan of operations for the ensuing year, which may be marked by the Society will need the wisdom of a multitude of counsellors for its development. The times demand all our energies.

The BUSINESS MEETINGS of the Society will be held on the afternoon of TUESDAY, and through the whole of WEDNESDAY and THURSDAY, in the LECTURE-ROOM of the Society Library, Broadway.

WM. LLOYD GARRISON, President.

MARIA WESTON CHAPMAN, } Secretaries.
WENDELL PHILLIPS, }

The Annual Meeting.

The time of this yearly gathering has been announced these two weeks past, that our friends at a distance might have ample time for their preparations to attend. The place of the business meetings, it will be seen by the advertisement of this week, is changed from the Minerva Rooms to the lecture-room in the Society Library. This last is a more commodious hall, will seat comfortably four hundred people, is a better known and more conspicuous position, is considerably farther down Broadway, and will no doubt bring us many more visiters, both of citizens and strangers, than the other, while it will be easier of access to most of our own friends.

We trust the gathering this year will be a large one. It ought to be. We have not yet abolished Slavery in a single State, and not even in the District of Columbia, and though it is something to have brought the people of the country to their present position, it is not all we have to do, nor all we meant to do when we began. It is something for the slave that there is a paper in Kentucky devoted to the cause of his emancipation sometime or other, and that there has arisen there, through our influence, and under the protection of the public sentiment which we have created, a brave and earnest champion, who is determined that white men—and poor white men especially—shall have back again the rights which Slavery has taken away, and who hopes that the day may come when the poorer black man shall recover his birthright. It is something that, in Maryland the battle has begun for the freedom of the press, and the issue has been made boldly and openly between Liberty and Slavery. It is something that, though poor Torrey is dying in one of her prisons, it is known throughout the land, and hundreds of thousands of the people are waiting with anxious and with beating hearts for tidings from the captive, and many prayers are daily made that he may be allowed, at least, to die among his kindred. And though the hard heart of Slavery does not melt, and will not forego the devilish pleasure of seeing its victim waste away in his cruel bondage, till he is carried out a corpse and buried "out of her sight," it is something to know that the rage of the slaveholders in another State is satiated, and that long, and painful, and unwearied labor has, at length, procured the release of two other prisoners, who have expiated, by a wearisome captivity, the crime of obedience to God. It is something that the people have learned to shudder at what Slavery has done and may do when Walker holds up before them his branded hand. It is something, too, interpret it as we will, that new slave-territory, half as large as the "Old Thirteen" States, has been added to this accursed Union; and that one of the great political parties of the country, at the North, at least, has fought the battle against this annexation on the only true ground; and that that State which has heretofore been the basest and most subservient of the Northern vassals of the slave-power, has broken its chains and trampled them under her feet, because more had been demanded in silent acquiescence with this national crime than even she could give; for these, also, may we thank God and take courage. Yet for all these signs of promise, for all these things and many more, which, after fifteen years of labor, we may count as proof that that labor has not been in vain, our work is not yet over. It is but just begun, and all that we have heretofore done is but a preparation for what we ought to do hereafter.

Three millions of slaves! When in the younger days of the cause we gathered together, amid persecution and obloquy, wherever we could find a roof to cover us, in stables, or sail-lofts, or in some lowly way-side church, or, when the howling mob would deny us even these, under the broad canopy of heaven, this thought alone would bring us together from hundreds of miles, to take counsel with each other, and present, if a small, still an unbroken phalanx of brave and strong-hearted men and women. And is not the "dumb, inarticulate cry" of these millions yet heard of Heaven? Is not the weary prayer—"How long, O, Lord! how long!" still breathed forth by the wretched slave as he lays down each night to such rest as is allowed him? Shall we give less heed than in years that have passed, to the prayer for help that comes up to us from the Potomac to the Sabine, and from the Sabine now to the Rio Grande? Can we answer with a clear conscience when the question comes,—"Where is thy brother?" Truly, our work is not yet finished. Years of patient labor yet lie before us. Our

duty to God, to the slave, and to ourselves, still points us onward in the path upon which we have but entered.

We have gained the ear of the people. The nation is greedy for the truth We have but to speak, and we are listened to; in the might of sincerity and earnestness we have only to command attention, and we are obeyed. The cross which a few years a go was so heavy a burden, is bowed down to now with reverence by all the people. The struggle is not now, as a few short years ago, who shall be foremost in the persecution of those who were called to be the first martyrs to an unpopular truth, but men vie with each other to be first in their veneration of principles which they have learned to be true. The hated name has become an honored one. You insult him now to whom you deny the name of Abolitionist, who but a little while ago would have raised a mob against you if you had said that you were one. And is this a time to falter? Shall we lie down now, weary and faint by the way-side, and let the crowd rush by us in the way we have pointed out?

Ay! if the work can be done without us. In God's name let the multitude crowd on, and finish the work we began, if they will. Let us rest if we are no longer needed; or if our only mission now is to swell the tide, and float on with it, so let it be. But it is not. We have reached the borders of the wilderness, but we have not entered upon the promised land. The desert lies behind us, and back again may the people wander, unless from the mountain-height those who have hitherto guided them shall still point them the way to go.

It is still the mission of the Abolitionist, no less than a dozen years ago, to abolish Slavery. We say it in no boastful, in no vain-glorious spirit, but with the sober conviction, that to us is this work given. The multitude must be led, not lead. The slave can have no hope except in the few who have been heretofore his steadfast friends. The mighty power of a cause like ours becomes a sham and a weakness when it passes from the hands of a few—and who are true because they are few—to be the plaything of politicians, and the glittering prize which sectarists think it worth their while to strive for. All these must become instruments in the great work, not the movement-power. What Abolitionist would trust to-day the cause in the hands of the Church, purified as in some degree it is, or of any political party, though the question is become already a party one? Not one who reads the past aright, or who understands our present position. It is because the Abolitionists have been faithful, that the Church, and that politicians are where they are; and neither will move one step in advance, when the power, outside of, and above them, which has hitherto guided them, shall cease to act.

We have compelled—we need now to persuade. The people have ceased to be our enemies—we need now to make them our friends; or at least, we need to make them the friends of the cause, and our co-workers. We have had no instrumentality that is not still necessary. The phalanx we have heretofore presented, must still remain unbroken. We need our combined strength. We must still have associated action. We must march together as heretofore, shoulder to shoulder. We must act together as heretofore, with one mind, and with one heart. From this next meeting there should go forth an influence as subtle and as penetrating as the air we breathe; a sympathy that shall vibrate through every fibre of the great anti-slavery heart, and which, though unseen it may be, and its cause unknown, shall be felt throughout the land. Friends, shall it be so? Each and all of you who read these words, will you be of that company who will again pledge yourselves upon the altar of Freedom, and give to our cause—the hope of the slave—the hope of our country—the onward movement of the age—the fruitful mother of reform—the cause of God and of humanity, an impulse which no obstacle can stay, and the speedy end which we have so long prayed and labored for?—G.

☞ We bespeak attention for the forthcoming call of the managers of the RURAL FAIR, to be held on the FOURTH OF JULY, at DEDHAM, in connection with the Anti-Slavery celebration of the day by the Massachusetts Society. It will be recollected that they are pledged to raise five hundred dollars for the agency fund in Massachusetts, to sustain such men as C. C. Burleigh, Parker Pillsbury, Thomas T. Stone, and others, in the lecturing field. Let all the Abolitionists of Massachusetts resolve seasonably, to give themselves, and their children, a delightful holyday in the Dedham grove, as at the same time that they promote the cause, they can listen to the sweetest music, and the most persuasive eloquence, from the friends who intend that day, to dedicate those gifts to the service of the slave.

☞ Friends from New-York, and other States, will find themselves, we doubt not, amply repaid for making their summer arrangements with reference to this day and place, which will concentrate the Abolitionists from far and near; and we understand that the most ample preparations for their refreshment and accommodation are in progress.—c.

From the Dublin University Magazine.

My dear L—I send you the song you wished to have. The Americans totally forgot when they so insolently calculated upon aid from Ireland, in a war with England, that their own apple is rotten to the core. A nation with three or four millions of slaves, who would go to war with an equally strong nation with no slaves, is a mad people. Yours, G. P. R. JAMES.

A cloud is on the western sky,
There 's tempest o'er the sea,
And bankrupt States are blustering high,
But not a whit care we.
Our guns shall roar, our steel shall gleam,
Before Columbia's distant stream
Shall own another's sway;
We 'll take our stand,
And draw the brand,
As in the ancient day.

They count on feuds within the Isle,
They think the sword is broke,
They look to Ireland, and they smile—
But let them bide the stroke.
When rendered one in hand and heart,
By robber war and swindler art,
Home griefs all cast away;
We take our stand,
And draw the brand,
As in the ancient day.

Oh, let them look to where in bonds,
For help their bondsmen cry—
Oh, let them look ere British hands,
Wipe out that living lie.
Beneath the flag of Liberty
We 'll sweep the wide Atlantic sea,
And tear their chains away;
There take our stand,
And draw the brand,
As in the ancient day.

Veil, starry banner, veil your pride,
The blood-red cross before,
Emblem of that by Jordan's side,
Man's freedom-price that bore.
No land is strong that owns a slave,
Vain is it wealthy, crafty, brave:
Our freedom for our stay,
We'll take our stand,
And draw the brand,
As in the ancient day.

Shout, dusky millions, through the world!
Ye scourge driven nations, shout!
The flag of Liberty's unfurled,
And freedom's sword is out!
The slaver's boastful thirst of gain
Tends but to break his bondsman chain;
And Britain's on the way
To take her stand,
And draw the brand,
As in the ancient day.

We copy the above lines, which gives us a better opinion of their author, than any other of his works which we have read, from the Times and Gazette, of this city, where they are introduced by the following remarks of the editor:

"A CLOUD IS ON THE WESTERN SKY."—The following significant poem, bearing this title, with the accompanying introductory lines by its author, appears in the March number of the Dublin University Magazine. A paragraph is going the rounds of the newspapers, stating that this Mr. James lately undertook, for a considerable sum of money, to write three novels—one fashionable, one historical, and one sentimental; to finish the life, in two volumes, of any celebrated character; to write a pamphlet against the Corn Laws; and to commence four different tales in four different magazines: all within the space of a calendar month. He is supposed to have performed the task with ease, and having two or three days to spare at the close of the month, devoted each remaining minute to the task of putting O'Connell's diatribes against America, into verse, as below:

Mr. James has been a popular novelist, but we suppose that hereafter, he will be tabood in all reading-rooms and libraries, south of Mason and Dixon's line, at least. The editor of the Gazette, has tried hard to diminish the force of Mr James's little poem, by showing that they are the fag end of his labor, after having produced three novels, a Corn-Law pamphlet, a biography in two volumes, and four magazine articles, in one month. But a man who can write so spirited a song after performing such a task, is truly a person to be feared by his enemies, and loved by his friends. We have a high respect for Mr. James, since we find him so lusty a laborer in the cause of Freedom, and give him a hearty welcome into the rank and file of the noble army of reformers, which, in a little while, will absorb all the choice spirits of the age, as it has done already, the choicest.

PROGRESS.—The *Boston Sun* announced on Fast day, that "Rev. Mr. Huntington will preach on the subject of Slavery at his church to-day. Rev. Dr. Beecher will preach on the same subject at the Salem street church." It is but a very few years since, when that faithful and devoted friend of the slave, Samuel J. May, made some applications of the principles of Christianity to Slavery in a Boston church, a large part of the audience instantly left the house. It seems that the people can bear now to hear something of the matter, though, probably, neither Mr. Huntington nor Dr. Beecher preached anything that would offend anybody by its severe truth. But never mind; like the weather-cocks on their steeples they show which way the wind blows. They are veering round to fair-weather point. They will both be good Abolitionists when they can't help it. "Wait a little longer."

GEN. HOUSTON and Mr. RUSK have both taken their seats in the Congress of the United States, as Senators from the new State of Texas. Where are those patriotic gentlemen in Congress who declared two or three years ago, that the consummation of this iniquity would be the dissolution of the Union? Daniel Webster, and John Davis, are sitting "cheek by jowl" with Sam Houston and Rusk, as Senators.

LECTURE BY C. C. BURLEIGH.—Mr. Burleigh lectured on Slavery, at Phœnix Hall, on Monday evening. Notice was given in the Tribune on Saturday and Monday, and in several of the churches on Sunday, but the audience was, nevertheless, a very small one. Mr. Burleigh can call an audience together that will fill any hall in this city, if his subject is anything but Slavery, but upon that, he, and every one else, it would seem, is denied a hearing. His lecture is spoken of in the highest terms by those who heard it.

CAPITAL PUNISHMENT.—A bill has been introduced into the Assembly, for the abolition of Capital Punishment in this State, but as it comes so near the end of the session, probably nothing will be done this year. Mr. Titus, the Chairman of the Committee, deserves the severest reprehension from the friends of this reform, for his unpardonable negligence in delaying the report so long.

OUR FIRST PAGE.—The excellent letter of William C. Bloss to a Committee of the colored people, though very long, is well worth reading. We must not be considered as endorsing his views of the Whig party, however, because we copy them. It is rather too soon yet to give it the reputation of being Anti-Slavery. All that it has ever done as yet for the slave, consists of the very excellent professions of a certain portion of it.

We give also the first half of a valuable speech of Mr. Giddings. The history of these Indian treaties will make,—thanks to Mr. Giddings—an instructive page in the annals of this country.

MR. TORREY.—Every word in relation to him now is received with great interest. The Baltimore correspondent of the Boston Atlas, says:

The case of Torrey, I find, excites a very deep interest here, and is much talked about. It may, I think, be regarded as certain that he will *not be pardoned*. He still continues confined to his bed, but is much better than it was supposed two weeks ago he would ever be.

☞ Mr. Giddings, it is stated, has avowed his determination not to stand again as a candidate for Congress. We should not regret this if he retired from a conviction that he could no longer act honestly with a pro-slavery Government.

THOMAS RITCHIE, Jr. and his seconds have been tried at Richmond, for the murder of Pleasants, and found *not guilty*—of course.

Recent Publications.

Narrative of remarkable criminal trials, translated from the German of Anselm Ritter Von Feurbach. By Lady Duff Gordon. Harper & Brothers.

This is a timely and deeply-interesting publication. The translator's reputation, founded mainly upon her Mary Schweidler, is a sufficient guarantee of the fidelity and elegance of the language. The trials are selected and abridged from a much larger work by Feurbach, who is celebrated as a judge, a legislator, and an author; he was many years President of the highest Criminal Court of Bavaria, and the penal code of that country was chiefly framed by him.

The trials contained in the work before us are fourteen in number; all for murder, with one exception, and that one for lying. They are not, properly speaking, trials, but rather histories of crimes, which make them more dramatic and interesting than they would be otherwise. The most remarkable among them, are the cases of Francis Riembaur, a priest, who is called the Tartuffe of real life, and James Thalheuter, the false prince. The rest are but common-place murderers, that is, if so awful a departure from nature as a murder can ever be common-place, and the interest which they excite is owing to the peculiar treatment of the criminals by the law, rather than to the peculiarity of the crimes. Every priest is a Tartuffe, and we can discern no propriety in calling the systematic murderer Riembaur *the* Tartuffe *par eminence*. He murdered his victims, not from malice, but because it was convenient to put them out of the way, and satisfied his conscience, as many others do now,—slaveholders, lawyers, and hanging parsons—by logical arguments, and scholastic syllogisms, proving that it is right to do wrong with good motives. There are many highly respectable men in the community who, like this German priest, commit sin on Christian principles, and look upon murder as a fine art. In reading this murdering priest's defence of his villainies, and his quotations from the *Ethica Christiana*, we were continually reminded of Dr. Cheever, and Professor Lewis, and thought it a pity that the trio were not bound up in one volume. The German Tartuffe, was not executed, although his crimes were clearly proved, because his character was not notoriously bad. But he was imprisoned for life. Notoriety in Germany, it appears, adds greatly to guilt.—B.

Books which are Books.

Wiley & Putnam have published two more volumes of their Library of choice reading, which are fairly entitled to come under this designation. THIODOLF THE ICELANDER. By LA MOTTE FOUQUE. And the WILDERNESS AND THE WAR-PATH. By JAMES HALL. Yet two works presenting a greater contrast were never dressed in paper covers. All who have read Undine know the quality of Fouqué's mind, and can readily imagine the character of the book before us. It is enough to say that it is handsomely printed, and that this volume also includes ASLAUGA'S KNIGHT, a prose poem in his peculiar style. The WILDERNESS AND THE WAR-PATH, contains half-a-dozen stories illustrative of Indian and semi-barbarous life, in our Western States. They are written with an eye to facts, and furnish abundant materials for some future Fouqué, if romance and allegory do not go out of fashion, to work up into allegorical tales. The subjects of which they relate are, at present, too familiar for poetry of the ideal kind; they are remote, but their remoteness is of position. Time alone can give the mellowing tints which render such things exciting to the fancy.

The Harpers have issued DARWIN'S VOYAGE OF A NATURALIST round the world, in two volumes of their New Miscellany It is one of the most valuable books of their series; but our limits will not allow, at this time, of a more extended notice of its merits. The exceeding cheapness of the new miscellany, and the enduring value of the works heretofore published, must render it one of the most profitable, for the book purchaser, of all the Libraries now in course of publication. We only fear that it will not be found sufficiently profitable to the publishers to indoce them to continue it. But they are experienced judges in such matters.—B.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Voices from the Crowd; Death and the Hangman. *Miscellany*: A Day in Genoa; Review of Lyell, on America; William Penn—Not a Slaveholder at the time of his Death; War with America; The Stage Negro; Capital Punishment; A Strange Story; A White Slave.

FIRST PAGE.—*Selections*: Delaware Anti-Slavery Society; Equality of Suffrage—Correspondence—Letter to William C. Bloss, Esq.; Speech of Mr. Giddings, of Ohio, &c.

SECOND PAGE.—Plymouth County Anti-Slavery Society. *Communications*: Letter from E. D. Hudson; Letter from Charles Thompson; The Slave "owner's" Book.

THE RURAL FAIR.
Fourth of July at Dedham.

This effort on behalf of the cause of Freedom in MASSACHUSETTS, will be made at the "TEMPERANCE GROVE," DEDHAM, on the 4th of July.

It is the purpose of the managers to spare no exertion to redeem that day for the *present* service of righteous principle, by making it a holyday on which the whole community may enjoy with them, the pleasure of a true festival of freedom in union with the higher satisfaction of duty fulfilled, by a simultaneous exertion to aid in carrying out the principles of our forefathers.

We have made comfortable arrangements for the exhibition, and sale of a rare and valuable collection of beautiful and useful articles, such as no other opportunity can present; with fruits, flowers, and refreshments of every kind; and propose to provide such accommodations as shall make this rural festival a most happy and inviting one to all the friends from the city and surrounding country.

The Massachusetts Society intend to celebrate the day at the same time and place. Addresses from the most devoted and eloquent friends of the cause, may be expected, with vocal and instrumental music from our musical friends. More particular announcements will be given hereafter.

MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
For the Managers.

Died.

On the 21st of 3d mo. 1846, at her residence in Peru, Clinton county, New-York, of a chronic complaint, HANNAH KEESE, wife of Samuel Keese, and daughter of James and Deborah Rogers, late of Peru—formerly of Marshfield, (Mass.) in the 52d year of her age, to the great grief of a large circle of deeply interested connexions, friends, and acquaintance. In her, the poor and needy, the afflicted and distressed, the down-trodden and the *oppressed*, have lost a benefactor and a friend. She being a warm-hearted Abolitionist from the first organization, was as active as her health permitted. Being of quick perception and bold for the right, her independent spirit could never be shackled with religious selfishness, or made to bow to hoary usages and traditional dogmas. As a consistent member of the Society of Friends, she set her face like a flint against that narrow-minded, fearful, bigoted exclusiveness, that in too many places closed their meeting-houses against the advocates of reform, and dissuades from commingling with our fellow-men for the promotion of Liberty, Temperance, and Peace—but was prompt in bidding the reformer God-speed in these, whatever might be his profession or creed.

Liberator and other Anti-Slavery papers please copy.—COM.

GENERAL INTELLIGENCE.

General Items.

Kidnapping!—Daring Outrage!—Our city was thrown into the greatest excitement, this morning, by intelligence that a respectable and peaceable colored man, who has been residing here between twelve and thirteen years, was enticed across the bridge to the town of Franklinton, last evening, and there handcuffed, gagged, and forcibly placed into a vehicle to be taken to Kentucky. He was induced, it is said, by two citizens of this place, (whose names we forbear to mention until we have conclusive evidence of their guilt,) who were in the plot, to carry a trunk over, under the pretence that a couple were about to leave the place clandestinely, to be married. A colored boy accompanied him, who states that his kidnapped companion was violently seized as soon as he entered the house to which he had been directed. He says that a number of persons were present aiding in the work. After having bound him, they called up a justice to read some portion of the act to him in reference to fugitives from labor, intending this as a sort of sham trial. As soon as they were through with this miserable mockery, they placed him in a vehicle, and started off with him. The boy himself was confined for several hours afterward, in order to allow time for the kidnappers to escape. As soon as he was released and made known the matter, some of our citizens took fleet horses and started in pursuit. The pursuit was commenced a little before 12 o'clock, and the chance of overtaking them depends mainly, as we suppose, upon the ability to reach Xenia before the starting of the cars,—a desperate chance.

The colored man, who is known by the name of Jerry Phinney, has a wife and a family of small children in this city, and bears the character of an industrious, honest man. We learn that he left Kentucky some sixteen or eighteen years since, and, with the consent of his mistress, labored in Cincinnati some time. Finally, his employer having no farther use for him, he preferred making his home as a freeman in this State, to returning to Kentucky. His old mistress died some years since, and it is the heirs who have sought to reclaim him into bondage, and have defiled the very capital of our State with their presence and their acts of slaveholding tyranny.

The outrage is a great one,—one that has embittered in a ten-fold degree the feelings of our citizens against Slavery. If the circumstances are as we have stated, the man who has been thus kidnapped is a free man. And certain is it, at all events, that the form of a trial, under such circumstances, was a mere mockery, insulting and revolting to the feelings of community. It is by such outrages that the feelings of the people of the free States have been aroused, and are increasing every day, against the enormities and cruelties of Slavery. Slave-drivers may, but freemen cannot, see men torn from their families and condemned to Slavery, without feeling their inmost souls revolt at the spectacle. Every such outrage raises up a new breastwork for him who flees from bondage, and enlists hundreds on the side of the oppressed. The man who has been thus entrapped, in the darkness of night, was not a fugitive from Slavery, and was not liable to arrest. He was permitted to come on free soil, and from that time he became a freeman.

One of the persons who aided in enticing him into the hands of the Kentucky kidnappers, was imprisoned to-day to await his trial.

Since the above was in type, the justice, and others, engaged in the affair have been arrested, and are at this writing undergoing a hearing. The hack has returned in which the negro was conveyed to London, he having been placed on the stage at that point.—*Columbus (Ohio) State Journal, March 28th.*

The Kidnappers at Columbus.—We learn from the Cincinnati Gazette, that Governor Bartley has issued his proclamation offering a reward of $500 for the apprehension of Alexander C. Forbes, and Jacob Armitage, the persons engaged in kidnapping Jerry Phinney. The reward will be increased by private subscriptions of the citizens of Columbus, to $700 or $1,000. It is earnestly to be hoped that these villains may be brought to justice.

The Cincinnati Herald says:—The people of Columbus, we learn, are deeply incensed by the late outrage in that place perpetrated by kidnappers. The excitement has extended to Cincinnati. Sunday morning one of our most respectable citizens started for Louisville, in company with two citizens of Columbus, in pursuit of the scoundrels. A few more outrages of the same kind will convert the good people of this city into pretty zealous Abolitionists. We rejoice at the increasing sensibility of the citizens of Ohio. A transaction over which they would have slept three years ago, now arouses their deep indignation.

Kidnapping.—A most flagrant outrage was committed on Monday night last, in this county, in kidnapping and running off a free negro. Mr. John Copeland, who died in this county some years since, manumitted a number of his slaves, and bequeathed to them a small tract of land, upon which they have been living some time. On Monday night last, a short time after dark, a white man came to the cabin in which the negroes were living—the family consisting of an old woman, her daughter, and grandson—a boy about seventeen years of age, named Irvine. The man asked to purchase corn and fodder, which he bought of the old woman, paid her for it, and then got the boy (Irvine) to aid him in carrying the corn and fodder, and also fire, down to the big road, where he had encamped. Since that time there has been nothing seen of the boy.

About the time they got to the wagon, or shortly after, Mr. Clayton Hern, who was returning home from a neighbor's house, passed the wagon in the road. He heard some one groaning, as if in much pain, in the wagon; approached it very near, and asked what was the matter. The individual who held the reins said the man in the wagon had the colic very badly Upon being farther questioned, the same man said they were from Bourbon county, Kentucky, and were travelling; and in a few minutes after, he put whip to his horses and went off at full speed. Another man, who stood near during this conversation, then mounted his horse and followed on after the wagon. Mr. Hern is of opinion that there was a third man in the wagon—(which had over it a small sheet as a cover)—choking the boy to prevent his making a noise when he rode up. He also thinks it was the design of the kidnappers to steal the old woman and her daughter. Upon his coming upon them they became alarmed, and left in a hurry for fear of detection. They left behind them the bag of corn, a white wool hat, and several other articles. This occurred about half way between Columbia and Fayette.—*Columbia (Mo.) Statesman.*

A Slave Remanded.—A colored man named Curtis Richards, was arrested yesterday and taken before Judge Randall, of the United States District Court, charged by Mr. Caulk, son of the Sheriff of New Castle county, Delaware, with being his slave or servant for a term of years, who had absconded from such service about eighteen months ago. The man acknowledged the charge, and expressed a willingness, and in fact a desire to go back to his master, and the Court accordingly remanded him.

It appears that he had been a free man, but in consequence of being convicted of a larceny was sentenced and sold into servitude for seven years, under the laws of Delaware. The master, Mr. Caulk, purchased him at his own request, but he had not been taken home more than three days when he absconded, and was not recovered till yesterday. He has been absent about eighteen months, and by the laws of Delaware is liable to be held two days for every one of the term for which he was sentenced, in which he was absent from his master's service. This will now make his term of service amount to nine years, instead of seven, the original term. Since he has been in this city he has married. He seemed perfectly contented to return to his master, from which the ill-natured drew an opinion somewhat adverse to the matrimonial state.—*Express.*

Faithful to the South.—The Fredericksburg Virginia Recorder, in commenting on the recent election in this State, says: "Let the Whigs of the South remember that *the only issue at this election was upon the question of Slavery, as connected with the annexation of Texas.* Let it not be forgotten that twenty-seven thousand Democrats of New Hampshire *were faithful to the last to the South.*"

Aye, so say we. Let it not be forgotten! Let it be remembered, while New Hampshire has a place in the Union, and a name in the records of our common country, that the leaders of the Democratic party have made Slavery "the only issue," and upon that alone have staked the very existence of the party. Let it be written in letters of fire throughout all the land, that Franklin Pierce, the State Central Committee, and their compeers in infamy, "were faithful to the last to the South," and to Slavery, as they were traitors to the North and to Liberty.—*Independent Democrat.*

Caste in the Church.—It is stated in the Colored Citizen that, lately, in Marion, of this State, an invitation having been given at a Methodist meeting to mourners to come forward to the altar to be prayed for, a poor colored woman approached and kneeled humbly with the rest; whereat some of the good brethren becoming offended, she was obliged to retire. It is added that there is but one family of colored people living in Marion, and they are industrious, respectable, and strongly attached to the Methodist Church, to which they have contributed fifty dollars to aid in the erection of a meeting-house.

We hope there may be some mistake in this statement; but if it be true, it matters not where the names of the members of that church may be recorded, they are members of the "Synagogue of Satan." The same diabolical feeling that drove that poor woman from the altar, would keep her out of Paradise if it could.—*Cincinnati Herald.*

A Bandbox.—The Lehigh Bulletin relates that a Mr. Macungie, of that county, on his return from a trip to Philadelphia, while riding along, was accosted by a white female, and requested to carry her bandbox. He complied, and offered her a seat in his wagon, but she refused. As requested, he carried the box to the next tavern, handed it out, and waited for the lady to come up. After his own and the patience of the innkeeper was exhausted, by her delay, the box was opened, and had in it—not a new cap or bonnet—but a *jet black child, fast asleep!* It is, perhaps, unnecessary to state that the "lady" never came to hand, and the infant was taken to the poor-house of Lehigh county.

The Lynn Pioneer says, "the Hutchinson Family have written home, by the last steamer, that they may be expected to return some time in May. They have met thus far with the most brilliant success,—but, nevertheless, prefer to spend the first months of summer on their fine farm on the banks of the Souhegon, to any professional honor which can possibly await them."

The last edition of *Bancroft's History*, published in 1841–'2, contains a new chapter, devoted to a notice of Slavery, in which it is spoken of, as a patriarchal institution, and placed on a footing acceptable to the peculiar institution. He has his reward, as Mr. Polk's Secretary of the navy!

The Solons of the Kentucky Legislature, at the late session, passed a law, making it penal for any free negro or mulatto to be engaged in the manufacture, or sale of ardent spirits—*providing* such negro or mulatto be not laboring as a hireling for any white free person!

The trial of Capt. Clapp, of the ship Panther, for being engaged in the Slave-trade, has been postponed to the 18th proximo—in consequence of the disagreement of the jury. Capt. Clapp is at liberty, having given bail to the amount of $2,000. Should he be found guilty, the fine is not less than $1,000, and the imprisonment not less than three years.—*Charleston paper.*

A young man, named Johnson Spaulding, who resides near Leonardtown, in St. Mary's county, Md. shot a deaf and dumb negro last week. At first, Spaulding denied having shot the man, and took an oath to that effect. Afterwards he confessed the act, but averred that it was accidental. He has absconded, and officers are in pursuit of him.

Cambridge a City.—The vote yesterday in Cambridge, on the acceptance of the city charter, was decided in the affirmative by 645 yeas, and 224 nays.

Roxbury and Cambridge are both cities, and Charlestown will be one before twelve months, or we err in our calculations.—*Boston Journal*

Some of the Loco-Foco papers says that the victory in New-Hampshire, is an Abolitionist, and not a Whig victory. They evidently would much rather be beaten by the Abolitionists, than by the Whigs. They can raise as many knotty questions about the victory as they please, as they have the misfortune to know that there is but one party that can lay claim to the defeat.—*Louisville Journal.*

Albert J. Tirrell.—Nothing will be done in relation to the indictment against Tirrell, for arson, until May.—Nor will Mr. Parker, even then, take the responsibility of entering a *nolle prosequi*, unless the Court shall distinctly intimate, that such a course would be proper under the peculiar circumstances of the case.—*Boston Post.*

Van Dieman's Land Prisoners.—Nine of the Van Dieman's Land exiles came up in the cars last night. They worked their passage home in a whale ship via Sandwich Islands. They are on their way to Watertown, most of them residing in Jefferson and Lewis counties.

They are very destitute, and two or three completely broken down by their sufferings. They left forty-two patriot prisoners still unpardoned on the island. The names of those now in this city are, Orin W. Smith, Leonard Delano, David House, Joseph Thompson, Watertown; Nathan Whiting, Salina; Robert Marsh, Niagara Falls; Dewitt Fero, John Grant, Canada; Luther Darby, Jefferson county.

They landed at New Bedford on the 13th instant, and were immediately supplied by the liberal inhabitants with means which have enabled them to proceed thus far on their return to their homes and friends. They appeared last evening at Protection Hall, and recounted some of their experience.—*Utica Gazette.*

Baltimore Conference.—We have been shown a private letter from a member of the Baltimore Conference of the Methodist Episcopal Church, in which it is stated that the Conference has unanimously resolved to remain in connection with the Methodist Episcopal Church; to resist, as it has uniformly done from the first, the introduction of the subject of Slavery among its members; to hold no connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the church, and to stand by the discipline as it is.

The Conference also expressed its determination to favor the division of the general funds of the church as provided for in the plan of separation. The writer of the letter says, there was at no time any warmth of feeling or division of sentiment respecting these matters. It farther states that a pastoral address will be sent out in accordance with these facts.—*Philadelphia North American*

The Flood at the East.—The papers contain accounts of a very disastrous flood at the East. Bridges have been swept away upon the Penobscot, Kennebeck, and Andriscoggin rivers, and the destruction to property in the towns and villages upon their banks has been immense. The loss on the banks of the Penobscot alone, is said to be not less than a million of dollars.

Late and Important from Mexico.—We are indebted to a gentleman who arrived here to-day from Havana, via Charleston, in the short passage of eight days, for the following important intelligence:

The Juanita arrived at Havana on the evening of the 22d ultimo, from Vera Cruz, which place she sailed from the 16th ultimo, bringing advices up to that day, and by the captain we learn that a great change had taken place in the state of our relations with Mexico.

It appears that Paredes has been induced to alter his tone, owing to strong manifestations exhibited against a war with the United States, *and that Mr. Slidell, our Minister, had been duly notified that the Government were ready to consider propositions he had to make on behalf of our Government*, and that there existed no doubt but that the matter would be speedily adjusted. Arista, and the troops under his command, had pronounced against Paredes and the war party.—*Evening Gazette.*

Late from Haiti.—A letter from Cape Haytien, dated March 7th, confirms the report we published some days ago, that a revolt against President Pierrot, or rather against the war with the Dominicans, had broken out, with good prospects of success.

The President set up by the revolters is called Riche, in this letter—said to be a black, about seventy years old, a baron under Christophe, and distinguished as a General. It is said he has pledged himself to restore, with some modifications, the constitution of 1816, and should he establish himself in the presidency, Port Republican will doubtless become again the seat of Government. Pierrot made Cape Haytien the capital, and the measure was unpopular.—*Boston Post.*

The Rights of Woman.—The Kentucky Legislature has passed a law better to protect the rights of married women, by securing to them a certain portion of property in their own right, not liable to the debts of the husband. Whilst we are willing to award the present Legislature everlasting praise for this deed of justice and mercy, we wonder that it has so long been deferred.

Untold misery follows the old method, as women suffered most, when least deserving it; mostly too on account of the faults and crimes, as well as the misfortunes of their husbands! Let these men receive the heartfelt gratitude of all the dear angels, for they have not spoken soft words of contemptuous and selfish gallantry, but shown that in deed they loved those who of all the earth deserved to be most *truly* loved.—*True American.*

Virginia.—Among the acts of the last General Assembly of Virginia, we notice the following:

An act amending the act entitled an act to prevent the citizens of New-York, from carrying slaves out of this Commonwealth, and to prevent the escape of persons charged with the commission of any offence, passed March 13th, 1841, and all acts amendatory thereof. Repeals the said act and amendatory acts, except as to the county of Accomac, and continues them in force in that county.

The Slave Trading Cases—Sentence was yesterday passed in the United States Court, on Lorin Larkin, Master of the schooner Merchant, and William Von Pfister of the Robert Wilson, convicted of engaging in the Slave-Trade. The punishment was the lowest allowed by law—three years imprisonment and one thousand dollars fine.—*Charleston Mercury, March 28th.*

Incendiary.—The authorities of Wood county, Virginia, have decided that the "Western Christian Advocate," the Methodist paper published in Cincinnati, is an "incendiary publication," and the Postmaster at Parkersburgh is forbidden to deliver copies to subscribers! So a citizen of that county informs us.—*Marietta Intelligencer.*

Machine for Sowing Grain.—A correspondent of the Evening Gazette says that a new machine for sowing wheat has been invented in England which distributes the grain equally over the whole surface of the ground. It has been found that with the use of this machine there is a very great saving of seed. Mr. Drummond, a very clever writer on this subject, remarks, that "the introduction of the use of this important machine will save much time and labor, and will, in addition, save to the United Kingdom five millions of bushels of wheat annually in the quantity required for seed.

Another Slaver Taken.—A letter, dated Liverpool, March 3, reports the capture of the Northumberland, from the United States, at the Island of St John's, by a Brazilian schooner of war. Cargo and vessel are condemned, and are worth £7,000 to £8,000; besides, there is a heavy fine. It is suggested that the vessel is probably the Terre Fogo, now under the Brazilian flag.—*National Intelligencer.*

NOTICES.

A CARD.

Union of Smith's Weekly Volume and Anglo-American.

The publishers of the Weekly Volume respectfully announce to their friends and patrons that they have made arrangements to incorporate, so far as the publishing department is concerned, the *Weekly Volume* with the *Anglo-American*, published every Saturday, in New-York, by E. L. Garvin & Co. who will commence next week, at the conclusion of *the fifth quarterly part*, and supply their subscribers regularly. The present editors will continue to contribute original articles, such as have appeared in the Journal of Belles Lettres, to the united periodical, which, under the name of the Anglo-American, will contain more reading matter than the Weekly Volume, of a kind to be universally acceptable. It will, moreover, be of nearly the same form, but of twenty-four pages instead of sixteen, and be charged with newspaper postage only. Those subscribers who have paid for this periodical beyond the 1st of April, will be credited by E. L. Garvin & Co. with the amount so overpaid, whether they now take both periodicals or not; or, at their option, they will be repaid for the unexpired time of their subscriptions by presenting their receipts at our office within thirty days from the present date. This arrangement, it is believed, will be satisfactory to all, at the same time that the union of the two periodicals will be found an advantage to the readers of both.

The publishers of the Anglo-American will furnish those subscribers who intimate their intention of continuing one year after their present term has expired, gratuitously, with either of the superb engravings they have already issued, or the one they will issue the ensuing summer. They are—

Washington, mezzotint—issued.
Sir Walter Scott, line engraving—issued.
Nelson and Wellington, mezzotint—forthcoming:

All of which can be sent by Mail.

New-York, April 9.

ANTI-SLAVERY LECTURES.

Thomas T. Stone, lately from Maine, Agent of the Massachusetts A. S. Society, will lecture in

Framingham,	Friday,	April	3
Sherborne,	Monday,	"	6
Dover,	Wednesday,	"	8
Giles B. Stebbins will lecture in			
Marshfield,	Saturday,	April	4
South Scituate,	Monday,	"	6
Hanover,	Wednesday,	"	8
Hingham,	Friday,	"	10
Weymouth,	Sunday,	"	12
Parker Pillsbury will lecture in			
Salem,	Saturday	April	4
Manchester,	Monday,	"	6
Gloucester,	Wednesday,	"	8
Rockport,	Saturday,	"	11
Essex,	Monday,	"	13

The friends of freedom in all the above mentioned towns, are urged, to co-operate with these able and devoted lecturers, by securing to them convenient places for their meetings—giving extended notices—and conveying them from place to place without charge.

LORING MOODY,
General Agent of the Mass. A. S. Society

NORFOLK COUNTY A. S. SOCIETY.

In order to coincide with the arrangements of the General Agent of the Massachusetts A. S Society, the annual meeting of the Norfolk County A. S Society will be held at Dedham, on Wednesday and Thursday, April 15 and 16, in the Temperance Hall, commencing on Wednesday, at two o'clock, P. M. and continuing through the next day and evening. It is hoped that the members and friends of the Norfolk Society will see to it that this shall be the largest and best meeting ever held in the county. The exigencies of the times and of the cause demand it. We expect to have the assistance of William Lloyd Garrison, Thomas T. Stone, Charles Lenox Remond, Parker Pillsbury, Loring Moody, Edwin Thompson, and other friends from within and without the county.

A cordial invitation is extended to all members and friends of the Massachusetts A. S. Society in Boston, and throughout the State and country, to give us the assistance of their presence and counsels. They may be sure of a cordial and hospitable welcome.

Let it be a gathering unprecedented for its numbers, its interest, and its efficiency!

EDMUND QUINCY, *President.*
INCREASE S. SMITH, ANNE WARREN WESTON, } *Secretaries.*

ANNIVERSARY IN MAY.

The friends of the abolition of Capital Punishment throughout the United States, are earnestly requested to be represented at the meeting of the New-York State Society, to be held in this city on Monday, May the 11th. Among the speakers expected to address this meeting, are Hon. Robert Rantoul, Vice President Dallas, Rev. John Pierpont, Horace Greeley, Rev. E. H. Chapin, Charles C. Burleigh, Rev J. N. Maffit, Parke Godwin, J. L. O'Sullivan, Rev. W. H. Channing, and Prof. Patterson, of Philadelphia.

JOSIAH HOPPER, Sec. W. T. McCOUN, Pres.

☞ Papers friendly, please copy.

TO THE ABOLITIONISTS OF MASSACHUSETTS.

Dear Friends: At the late annual meeting of the Massachusetts Anti-Slavery Society, measures were adopted to sustain a number of able and devoted lecturers in this State, during the present year. One (Parker Pillsbury) is already in the field. Several others will soon enter. It is desirable so to arrange their labors in connection with other anti-slavery agencies, as to accomplish the greatest amount of good. Of these, the quarterly meetings of the county societies may be justly regarded as among the most efficient.

It is now proposed to the friends in the several counties, to hold their quarterly meetings in the following order, as nearly at regular intervals as may be, throughout the year, viz:

Norfolk,	Thursday,	April	2
Plymouth,	Wednesday,	"	15
Middlesex,	Tuesday,	"	28
Essex,	Saturday,	May	9
Middlesex,	"	"	23
Worcester North,	Thursday	June	4
Worcester South,	Wednesday,	"	17
Norfolk,	Tuesday,	"	30
Bristol,	Wednesday,	July	15
Plymouth,	First of August celebration.		
Essex,	Thursday	August	13
Middlesex,	Wednesday,	"	26
Worcester North,	Tuesday,	Sept,	8
Worcester South,	Tuesday,	"	22
Norfolk,	Tuesday,	Oct.	6
Bristol,	Saturday,	"	17
Plymouth

Poetry.

From Dickens's Daily News.

VOICES FROM THE CROWD.

TO JOHN QUINCY ADAMS,

On his Speech in the Senate of the United States, on the 21 of January, 1846, recommending the seizure of the Oregon Territory.

Quincy Adams, Quincy Adams,
English hearts are pained to see,
Such a burst of foolish passion
In an ancient man like thee.
Though they scorn thee not, nor hate thee,
Yet they pity, and deplore,
That when age has cooled thy pulses,
Wisdom has not taught thee more.

Quincy Adams, Quincy Adams,
Cling to right whate'er it cost;
Plunder never pays a nation
For the honor it has lost.
Thou shouldst know it—thou shouldst teach it
That with many as with one,
Evil gains are daily curses,
Fruits to wither in the sun.

Quincy Adams, Quincy Adams,
If from no desire of spoil,
But from honest misconviction
You and yours have bred this broil,
Let a Congress of the nation,
Men of honor, firm and true,
Hear the claim and give decision
Fairly betwixt us and you.

Quincy Adams, Quincy Adams,
Men will think, whate'er you say,
If, when urged to this solution,
You persist in answering, nay,
That your code is like the robber's,
Force, not Right, to win the prize;
That your quarrel is not honest,
And your logic built on lies.

Quincy Adams, Quincy Adams,
Trust us English. Take our word,
'Tis not fear—or debt—or weakness,
Makes us loth to draw the sword.
Though 'tis bad to lose a battle,
'Tis not perfect good to win;
We have learned a useful lesson—
Both are bad. We 'll not begin.

Quincy Adams, Quincy Adams,
We could work you fearful wo;
But what pleasure could it give us,
Though we crushed you at a blow?
We are elder—you are younger—
We the man, and you the boy;
And we 'd rather clothe than fight you,
Rather cherish than destroy.

Quincy Adams, Quincy Adams,
War has lessons thou shouldst con;
Think upon them—use thy reason—
Arbitrate for Oregon.
If you *will* dispute—so be it,
We 'll be ready ere the time:
But, Old Man, to death descending,
Weigh the sorrow, weigh the crime.

Quincy Adams, Quincy Adams,
Think that thou hast done thy best,
To enkindle wrath and ruin,
Ere thou sinkest to thy rest.
Think that millions of thy fellows
May have cause to curse thy name;—
Quincy Adams, take our offer,
And retract—retract for shame.

CHARLES MACKAY.

From Jerrold's Magazine.

DEATH AND THE HANGMAN.

Up at a crazy old house-top,
In a dreary room, whose walls were hung
With pictures grim of the gallows-drop,
And the doggrel rhymes by felons sung:

There, at the close of a Sabbath night,
The hangman sat as mute as stone:
There he sat in the murky light,
He and his shadow alone—alone!

The hum of the streets had died away,
And the mighty city held its breath,
As though it knew that the coming day
Had been set apart by man, for Death.

The hangman rose, and paced the room,
(The curse of Cain is a weary curse!)
He paused to look at the felon's doom,
And he tried to hum the felon's verse.

At length to his shadowy self he spoke:
"Two living creatures, of flesh and bone,
I on the morrow must help to choke,
Doing to them what to others they 've done.

"When first I took to the hangman's trade,
I 'd many qualms at the gallows-tree;
But I said, 'Tis *law*, and those who made
The law must answer for such as me.'

"The makers of law have honor and wealth,
But I, who finish what they begin,
Can only creep among men by stealth;
For somehow, they think my craft a sin.

"Two on the morrow must hang till they 're dead,
And I must hang them, nor pause nor quail;
For where should I look for my daily bread,
If the gallows' gains, alas! should fail?

"We have nothing to fear!" said a voice—(and the room
Was fill'd with a damp and fetid air,
And the walls all reek'd like a long closed tomb,
For lo! the *presence of Death* was there.)

"We have nothing to fear! Good men may preach
That life is sacred!—that none must slay!—
But we have the rope and the beam, to teach
That the *law can kill* its two a-day.

"And the gallows-lesson *some will learn*;
So hangman mine, there is always hope
That we must thrive until all men spurn
Those grisly teachers—the beam and rope."

Miscellany.

From the Correspondence of the Evening Mirror.

A DAY IN GENOA.

Having to deal with all sorts of characters, and being confined for many days in my office, in the dullest details of business, it is a great relief sometimes to meet with an odd genius who breaks up the monotony of life, and has his own story to tell. Not long ago I was favored with a call from two persons in one day, of a singular description, and they were the last two I ever expected to meet.

The first was a Yankee, from Worcester, Massachusetts. He was a long, lean, shabbily dressed fellow—but I'll stop and give you a more particular description. About three o'clock in the morning, I heard a thundering knocking at the door, by which I knew a stranger was there, for all Italians ring a bell when there is one to ring. The servant opened the door, and ushered in the stranger. He seemed to be a young man, not more than eight and twenty—tall, lean, most *particularly* lantern-jawed, and what the Yankees call *bony*. He had on a pair of cow-hide shoes, of an enormous size, into the soles of which not less than a half a pound of horse-nails had been driven, if I could judge by the clattering his feet made on the marble floor, as he came in. Between his shoes and the bottoms of his pantaloons, (no small distance,) were clearly visible a pair of Yankee knit, mixed wool socks, and still a little above the socks which had fallen down a little over said shoes, was visible quite a piece of a very lean and somewhat hairy leg. Since I have begun at the bottom to describe my hero, I will go up, and end where common historians begin—at the head. But really the feet were some of the most conspicuous things about his person. His pantaloons were of home-made bottle-green woollen, and cut by somebody who was not particularly lavish of cloth, for they set as tight to his skin as they could conveniently. His vest, which did not come down quite to his pantaloons, was a "linsey-woolsey" fabric, with a standing collar, and large brass buttons, which had probably been used for a coat. He had on a cotton shirt, (unbleached,) and around his neck a high black patent leather stock, and on his head a hair seal skin cap. If you will, in addition to this description, picture to yourself a face unshaven for a month, of the most undescribable solemnity and sternness, you have the man.

As he entered, he came up to me with his cap still on his head, and pulled down over his ears, and said,

"Be you the United States *Counsel?*"

"Yes, Sir."

"Well, I'm a prophet of God, and my *worldly* name is ——— ———. I was born in Worcester, in old Massachusetts, twenty-eight years ago, or thereabouts. I lived in sin and iniquity like all the rest of the folks in Worcester, till nigh three years ago, when the Almighty revealed to me his Son, as he did to Paul; I was struck dumb, and like Paul, after his dark season, I had revealed to me wonderful signs, sights, and visions, when I was brought out into great light. Right off I see that everybody else was wrong; that the priests was a leading 'em all to perdition. So I lifted up my full voice, and like Noah, I warned 'em of approaching wrath; but like the ante-deluvians, they stopped up their ears and kept on sinning. About six weeks ago it was revealed to me that I was the prophet of God, spoken of in Malachi, and the rest of the prophets, that was to prepare the way for the second coming of Christ, and that as he would appear at Jesusalem at such a time, I must go there, and be ready to prepare things for his coming; so I am here 'in the spirit and power of Elijah,' and I am bound for the Holy City. If you wish to escape the last vial of wrath that is just a-going to be poured out, help me on my journey."

"Well, Sir," I replied, somewhat "used up," I confess, by the prophet's communications, "I am glad to see you—won't you take a seat, friend; you are off for Jerusalem then by the first boat."

"Oh, yes, Sir, I must go quick too."

"All right: we can take you there by steam; that's faster than the old prophets used to travel I expect, except now and then some of them, who took, like Jonah, the belly of a whale for a cabin; but I hope you are not in such great haste, but you can pass a day or two with us here; we have a fine city, filled with palaces, and works of art."

"Oh! I care no more for these 'ere things than Paul did when he stood on Mars Hill, and see the whole people given to idolatry; I must be on my way, for I have yet to get to Jerusalem and keep a holy fast of forty days before Christ can come, and I don't want to delay the Lord Jesus, you see."

"Oh, no, of course not; I should be very sorry to have you do that; I don't think we ought to do such things. But tell us a word about the way you got here, for I have a great interest in your mission; I have not seen such a man for many a day."

"Well, just as soon as this Revelation come, I sold out my earthly goods to get a little money, and left friends and home, for you know what our Lord said, that if a man didn't 'hate his father and mother,' &c. I got to Boston, and found a steam ship a-going to leave the next day for England, and I took passage; we was thirteen days at sea. The same day we got to Liverpool, I went to London in the cars, and the day after I got there, I went aboard an English vessel, and we sailed here to Genoa in eighteen days. So you see it 's only about thirty-six days since I left my father's house, in Worcester; I've gone so fast, because God was on my side, and everything was overruled for me, his servant and chosen Prophet."

"Yes, I see; well now which way do you go?"

"I want to go the quickest way to get to Jerusalem, only I must go by the way of *Rome*, for it has been revealed to me as it was to Paul, that I must be persecuted and suffer at Rome; she is the mother of harlots, the Beast, the False Prophet, Satan's seat, and no Prophet of God can go there without persecution; I shall be there in prison twenty days, as has been revealed to me, and suffer great torments and tortures, for which I am prepared, and then God will come to deliver me from prison, as he did Peter and Silas, and I shall go on my way to Jerusalem."

"Why, my friend, it seems to me that if they are to handle you so roughly in Rome, I should give them the slip, and go some other way."

"Oh, no, I am commanded to go to Rome, and proclaim to the Pope that the day of God's judgments is come, and that in a few weeks he will be cast into the bottomless pit."

"And what do you think his Holiness will say to this interesting piece of intelligence?"

"He will order me to great torments; but God will deliver me."

"Well, my friend, tell us something about the state of things in Jerusalem after you get there."

"Well, as I was saying, I don't want to detain the Lord Jesus, nor keep him waiting for me, so I shall get on the ground as quick as possible. Then I shall keep a holy fast of forty days. When this is done, the Lord Jesus will be revealed from heaven, and set up his kingdom in Jerusalem. Then the day of reckoning will come for all the world.—All creeds will be burnt up, and judgment taken on all priests, churches, and wicked men, and a little while given them to repent, and if they do n't do it, Christ will destroy them all. The Jews will all be gathered to Jerusalem out of all nations from whence they have been driven, and all the holy dead will be raised to live and reign with Christ; I shall be his Prime Minister, and great Prophet. This will last 365,000 years, and then the world will be burnt up, *or burnt over*, and a new world made out of the old one, and we shall live on it forever and ever, even to all eternity. Hell will be in the centre of the earth, which is nothing but fire and melted lava, and there they will be burned forever and ever, even to all eternity."

"But do you really *believe* all this, my friend?"

"*Believe* it? Why, I *know* it, for it 's all been *revealed* to me, and I can't be mistaken."

"But what if Jesus Christ don 't come when you have finished your fast?"

"Why, he *will* come."

"Well: but *if* so strange a thing *should* happen, as that he should *not* come, what would you do?"

"Why, you may just as well ask me what *if there was no Jesus Christ!* But I have stayed here too long already: I was going right away, but the captain told me I must have a passport, or the earthly powers would stop me; I want to go; make it out as quick as you can."

"You shall have it in an hour, friend."

"And I 'll pay for it now; what will it cost? I 've got a little money left."

"Oh, I don 't charge Prophets anything for passports, and I will get the Governor, and Police, and Papal Consul, to vesay your passport gratis, and you can go on board the steamer Virgil this evening, and be off for Rome without delay."

"Well, then, I 'll stay here till it comes."

So the Prophet took off his cap, and put it on the floor by his side, and taking out a pocket Bible, turned to the prophecies, to read by himself.

All this scene, thus far, seemed to meat the time, the most ridiculous I ever beheld; but when the first novelty had passed, and I saw the poor deluded man turn to the Bible, the blessed revelation of God, and con its sacred pages with that intense gaze, with which no man looks but an honest man, it was by far the saddest sight I ever witnessed. I thought of his friends, and their entreaties that he would stay at his home in the beautiful town of his birth, and pass his days peacefully; I thought of the care that had worn him thinner than a shadow, in pursuit of a shade, and of the disappointment that awaited him when he reached the holy spot, where the Saviour of men died, and on which I doubt no more than he, that he will stand again at his second coming. While I sat gazing on the poor victim of delusion before me, and heard the involuntary sigh that now and then came from his restless spirit, I felt a sadness which I cannot describe; I could have wept over the man, but I could not smile at him again. I made out his passport, sent it to be signed by the proper authorities, and then went with him to the steamboat office, saw him on board the steamer, which was just weighing her anchor for old Rome. I have heard nothing from him since. He had money enough to take him to Jerusalem, as he was willing to undergo any privation. His health was declining evidently—he was wasting away like a man with the consumption; his life was being burnt out of his heart by a slow fire. Before now he has probably reached Jerusalem, and not unlikely he has died of hunger and disappointment, without the gate of the Holy City, where the dogs have eaten his flesh, and the vultures of heaven have pecked his bones. Yours, truly, &c.

———

We gave, sometime since, an extract from Mr. Lyell's "Travels in North America," which brought forth the commendations of the Journal of Commerce, and was, no doubt, equally welcome to all other Northern admirers of the institution of Slavery. Below we give an extract from a review—said to be by Macaulay—in the last Edinburgh Review, of Mr. Lyell's book:

Meanwhile, the condition of the planters of the lower parts of Virginia and the Carolinas, visited by Mr. Lyell in this part of his journey, (the only part of the American population who present any counterpart to the character of English gentry,) does not appear to be a very enviable one. The state of society about them seems stationary; public wealth is not on the increase; still less refinement or civilization. Like our own West India planters, they have to struggle hard, we suspect, against the accumulated effects of the extravagance of more prosperous days, the competition of newer soils, and the difficulty of maintaining the necessary supply of slaves. In many parts of this region, not only the soil, but the climate appears to deteriorate: fever and ague prevail where they were unheard of a few years ago. "When the English army," says Mr. Lyell, "was campaigning on the Cooper and Santee rivers, in the Revolutionary war, they encamped with impunity in places where it would now be death to remain for a few days in the hot season. I inquired what could have caused so great a change; and found the phenomenon as much a matter of controversy as the malaria of Italy." But the planters are a generous, kindly, and liberal race of men, on all occasions where the sore subject of Slavery is not involved; and so hospitable, that the scientific traveller finds it prudent to have it particularly requested in his letters of introduction, that "information respecting his objects, and facilities of moving from place to place, should be given him, instead of dinners and society." As far as the outward appearance of things went, Slavery in this part of the United States has little to hurt the sensibilities of the traveller. The negroes "appeared very cheerful and free from care: better fed than a large part of the laboring class of Europe; and though meanly dressed, and often in patched garments, never scantily clothed for the climate." In many instances they keep their masters in subjection, in a manner which might teach a valuable lesson even to first class London servants. The most autocratic coachman who condescends to hold English reins, would hardly venture to exhibit his despotism so ostentatiously as his Carolinian brethren. "On one occasion," says our author, "we were proceeding in a well-appointed carriage with a planter, when we came to a dead halt. Inquiring the cause, the black coachman said he had dropped one of his white gloves on the road, and must drive back and try to find it! He could not recollect within a mile where he had last seen it; we remonstrated, but in vain. As time pressed, the master, in despair, took off his own glove, and, saying he had a second pair, gave them to him. When our charioteer had deliberately put them on, we started again."

We must, however, in honesty confess, that we are not altogether satisfied with Mr. Lyell's language on this subject of Slavery. Undoubtedly the quiet judgments of his dispassionate understanding—the *mitis sapientia* of one who, without losing in scientific study his interest in political and social questions, is free from the heat and mist which these engender in minds without subjects of purer and calmer contemplation to steady them—are far more valuable than the bluster of one class of travellers, and the sentimentalism of another; but it is precisely for this reason that we wish he had spoken more freely. For his views on all these matters are, in our opinion, sound and right; we only question whether he is not more chary of expressing them, than any writer who touches at all on that tremendous subject ought to be. No one would expect from him the unmeaning and indiscriminate abuse of Americans, as Americans, which is so often heard in connection with this subject. Once for all, it is not our own ten or twelve years of emancipation—an emancipation carried through against the will of the planters, and no less against the long opposition of the Church and aristocracy at home—which entitles us to assume the tone of indignant virtue. There is scarcely a single atrocious law, or a single hard-hearted usage in the slave States of America, which has not its parallel in our own colonial history; scarcely one which our own planters would not have retained, if they had not been compelled to abandon them by the force of public opinion at home. All this may be humiliating, but it is true; and if we are told that the English planters were nevertheless an honorable and right-thinking race of men, we reply, so much the more apology for the Americans. But the inherent atrocity of the system—no matter by what nation maintained—the sickening tyranny of its legislation, and the usages which have grown up under it;—surely these are things which admit of no palliation or soft speaking, if they are to be spoken of at all. The question of emancipation in America is attended, it is said, with enormous difficulties: be it so—is that any reason for disguising the plain fact, that without emancipation there can be neither internal peace, nor happiness, nor civilization, for one-half of the Union, nor harmony between that half and the remainder? Why repeat, as Mr. Lyell does, except to expose their fallacy—which he does not—the shifts to which slaveholders naturally enough have recourse in argument, but which cannot for a moment impose on a dispassionate observer? They ask perpetually for "time;" but what use is made of it? If legislation is becoming more and more unchristian and inhuman—if the black population is more and more degraded by every successive change in its civil *status*—to what account are these masters turning the space which the cowardice of man, and the long-suffering of Heaven, allow them? But then, this is all the fault of the Abolitionists, and their movement. Indeed! we have yet to learn that a single step was ever taken in any country, for the advantage of the unhappy victims of white avarice, except through the means of similar agitation—whether the agitators were bishops and monks, as in the old Spanish times, or Quakers, Baptists, and philosophers in our own. "The planters," says Mr. Lyell, "complained much to me of the manner in which the escape of runaway slaves was favored in the free States. Their innocence, they said, is always assumed, and the cruelty and harshness of their owners taken for granted; whereas the fugitives often consist of good-for-nothing characters, who would have been put into jail, in Europe, but who here are left at large, because their masters are unwilling to lose their services by imprisonment while they are compelled to support them." That is—if it is meant to found any general reasoning on this complaint—the planters would have us believe that well-conducted men have no desire to escape from a condition in which their marriage is concubinage; their children strangers; their persons liable to all the caprices of indulgence or cruelty;—in which it is no exaggeration to say, that the more utterly they renounce all that characterizes man, and content themselves with eating, drinking, and toiling like the domestic animals, their fellow-servants, the better they fulfil the purposes for which they are kept in being; that those who are perverse enough to break loose from the pleasing chains of this domestic "institution" are presumably thieves and vagabonds! If this were true, it would be a heavier imputation on those who have reduced the negro to such a state of bestial apathy, than the worst that Abolitionists can urge against them; but we disbelieve it. The conduct of the numerous runaways who have found an asylum in Canada affords, we imagine, a more than sufficient answer to the charge.

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From the Friends' Weekly Intelligencer.

WILLIAM PENN—NOT A SLAVEHOLDER AT THE TIME OF HIS DEATH.

The uncertainty of the elements on which history is founded, must necessarily, at times, subject it to the impress of error, notwithstanding the historian may be ardently desirous to record truth only; and such may be the connection which binds truth with error, that so far from its leading to doubts, this connection shall appear as a consecutive link in the chain of events, strengthening the whole.

May we not thus trace to their source some of the apparent inconsistencies, which are occasionally recorded in history, as in direct opposition to the general character and views of those, who are there acknowledged to have been great benefactors of the human family? And ought not the philanthropist to feel a pleasure in producing evidence which shall establish a uniformity of benevolent thought and action in one whose character was pre-eminently humane! When I say I allude to the founder of Pennsylvania, these preliminary observations will be seen to refer to some charges which history has perpetuated, by which his character has unjustly suffered.

The pages of Bancroft have portrayed the benevolence of mind which guided the actions of William Penn, in enduring eloquence; but this eloquence like amber surrounding a mote, has enshrined for posterity the error it has embodied. On page 403, vol. ii. he has recorded, "William Penn died a slaveholder;" and offers as proof of the charge, Timothy Matlack's letter in the Historical Collection of Massachusetts, vol. viii. second series. Matlack's letter, will be found the following:—"Penn left a family of *slaves, one* of which I have often conversed with, and he always spoke of himself as '*Penn's* body servant.' He lived to extreme old age, and continued a gardener at Pennsbury house, near this city, completely provided for, to the end of his days."

The interesting "Annals of Watson," (page 564,) also refer to Matlack, as authority for the assertion, that Virgil, whose surname was Warder, (the slave in question,) and his wife, were the servants of William Penn; both historians thus depending on the same source for information. This letter of Matlack's is dated, "January 11th, 1817," and was written when he was very aged, probably near ninety years old; but he there identifies the individual as being the same whom Watson, in his "Annals," calls Virgil.

On this evidence *alone*, then, has William Penn been charged with "dying a slaveholder," by Bancroft. That Matlack was mistaken, so far as relates to Virgil being the slave of William Penn, I have undoubted evidence, the original bill of sale for this very slave being in my possession, from which it appears, he never was the property of any member of the Penn family, until *fifteen years after William Penn's death.* The following is an exact copy of the bill:

"Be it Remembered, That I Joseph Warder of the Falls Town Ship in the County of Bucks in Consideration of fifity Pounds Current Money of Pensilvania to me in hand paid by the honble Thomas Penn, Esqr. the reect whereof I doe hereby acknowledge, Have bargained Sold and Delivered and by these presents Doe Bargain Sel and Deliver unto the said Thomas Penn, a Certain Negro Man named Virgill aged about Twenty years, To hold to the said Thomas Penn his Executrs admrs and assigns against me the said Joseph Warder and all Persons Claiming or to Claim the said Negro man by any ways means or pretence whatsoever. In Witness whereof I have hereunto Set my hand and Seal this 26th day of the Eleventh Month, (Jan'y Anno Dni 1733–4.

JOSEPH WARDER [Seal]

Witness
JAMES STEEL
HENRY ROBERTS"

Of the genuineness of this document there can be no doubt; and that this same Virgil continued with the Penn family, the following copy of a jailer's bill, in my possession, will prove:

"August 22, 1766 The Honorable Proprietor	Dr
To Negro James Warder fees	3 : 6
T mitemos 1 | 6 the Constble 2 | —	3 : 6
	£0 : 7 : 0
To Virgil Warder a Negro fees	3 : 6
To mitemos 1 | 6 Constble 2 | —	3 : 6
To his bread 3 days	0 : 6
To his wiping at Publick Post	4 : 6
	£0 : 12 : 0
Received the above Contents of	7 : 0
Richard Hockly Esqr in full to me,	£0 : 19 : 0

JAMES WHITEHEAD"

It would appear from the above bill, that Virgil's bread, for three days, cost just one-ninth of the price of a public whipping. In another bill to Thomas Penn, dated "April 7, 1752," is a charge for "a scythe for Virgil's use, 2·6" and "2 whetstones for do, 2 shillgs."—

William Penn left this country in the year 1701, and never returned; his death took place in 1718. The bill of sale, it will be perceived, bears date 1733. Virgil being then 20 years old, it follows that he was not born until 1713, being twelve years after William Penn left this land: and at the time of his purchase by Thomas Penn, the son, William Penn had been dead fifteen years; thus clearly proving Matlack was in error, when he wrote that letter, and that Virgil, when he spoke of his being "the body servant of Penn," alluded to Thomas Penn.

The great interest I feel in the character of William Penn, has induced me to communicate these notes, under a hope, that a record may be made of the facts set forth, and thus offer an opportunity for the correction of the error in the works alluded to, when a future edition may be called for.

G. M. JUSTICE.

PHILADELPHIA, 5th mo, 4, 1844.

From the London Punch.

WAR WITH AMERICA.

The venerable Quincy Adams—with one foot in the grave, stamps the other on the floor of the Senate, and cries out for war! "Who'd have thought the old man had so much blood in him?" The morals, too, of the old gentleman are rather more curious than elevated. He advises that Oregon should first be seized by the Americans, and then be negotiated for: at which touch of true transatlantic humor there was "much laughter." We have no doubt that merriment akin to this has shaken the walls of many a "fence." We can understand that the fellows who stole the gold-dust may have jocosely said to themselves, "We 'll first nim the swag," (we believe such to be the words, if not, let Ainsworth correct us,) "and then we can negotiate!"

Mr. Adams continued, "That is the military way of doing business;" at which there was "increased merriment." Jocose law-makers! Wise Mr. Adams! Morals—common honesty—the decencies of civilized intercourse—are to be forgotten, set aside as impertinent—inconvenient to the ambition of the young republic that was to teach a lesson (How has she blundered at it—how miserably mis-spelt!) to the nations. "The military way!" Here is an old, old man—one who has certainly won the respect and admiration of the world in by-gone years, casting off his fair reputation as a statesman—"like a wrestler's garland"—and propounding the doctrines of a brigand. "The military way!" Yes; the way of robbery and bloodshed—the way of burglary in uniform, and murder with floating colors! "The military way!" Yes; bullets for words; cold steel for calm discussion. The bully Might bestriding and insulting feeble Right.

And then Mr. Adams told a story of Frederick the Great. How that the said Frederick—in "the military way," seized upon an Austrian province. The highwayman way and the military way very often differ only in this. In one case it is only one man who presents a pistol, in the other it is twenty thousand, with muskets. If the one man be taken, he is a villain, and is hanged: If the twenty thousand are victorious, they are heroes, and with faces "just like these hallotry players," go to church and perform *Te Deum.* The way of the great Frederick, as quoted by Mr. Adams, was wholly of this complexion. Had the achievement been lessened to a solitary act, committed by a solitary man, the act and the man might have been duly chronicled in every *Newgate Calender.* And has age taught Mr. Adams no better wisdom? Can his gray hairs bequeath, nothing better to humanity than war—wicked, foolish war? Will he lie more calmly in the earth because drenched with blood? We pity him; we mourn for him; for he has disappointed us.

America, however, like England, has her political mountebanks—made, in the bounty of nature, only to be laughed at. Of those is the Honorable—(how these republicans, sorry are we to say it, sniff about the *edge* of a title)—the Honorable Felix G. M'Connell. He moved "the adoption of resolutions for the annexation of Ireland!" What modesty—what more than American shamefacedness! *When you have* Ireland, as you 're so near to us, why not "annex" England too?

From Cruikshank's Table Book.

THE STAGE NEGRO.

The character of the negro as exhibited on the stage, is a strange compound of physical and moral singularities, that are well worthy the attention of the student of human nature in its dramatic, which is certainly its most astounding, form. The stage negro seems to be deeply imbued with the beauties of the British Constitution, and is constantly indulging in sentiments of gratitude towards England that must be delightful to the ears of the most patriotic native of our highly-favored isle. The stage negro is continually running about in an ecstacy of delight at the reflection, that, "dreckly him put him foot on British groun, him free as de air, free as massa himself;" an announcement which is usually followed up in an early scene by the negro receiving a variety of cuffs or kicks (in which, by-the-by, he seems to delight) from some of the other characters in the drama. Sometimes the stage negro grows sentimental, and asks, in reference to some cruel practical joke that has been played upon him, "Whether him not a man and a broder; for though him face black as him coal, him heart white as him lily?" The old constitution-loving and sentiment-spluttering stage nigger is, however, rapidly disappearing from the stage; and we get, in these days, very few of these cutting allusions to the traffic in slaves, and those tender appeals to the equality of the human race, which were the charm of the dramatic negroes of our infancy. The stage negro has become a vulgar, dancing brute, with a banjo in his hand, and without a bit of sentiment at his heart; a wretch constantly jumping about, wheeling about, and turning about, but wholly devoid of that solemn admiration for the British Constitution, and for the liberating influence of the sands of Margate, or the shingles at Dover, which we once used to hear with a feeling of pride at being natives of a land that admitted of so much puffing on the part of our dramatists. The stage negro of the present day can only indulge in frivolous allusions to Miss Lucy Long, Coal Black Rose, and other light characters, or call upon some imaginary individual, of the name of Josey, to Jim along—a process that we are utterly at a loss to form a conception of. Thus much for the moral attributes of the stage negro, whose physical peculiarities remain, for the most part, unchanged; and to these we can, therefore, turn our attention without any feeling of disappointment, at the alteration which has occurred in the intellectual character. The stage negro still exhibits that remarkable peculiarity of the skin, which is shown by the dark color, generally finishing abruptly at the wrist, the hand being perfectly the same as that of one of the white population. The variety of hues is also very remarkable; for, while the arm is the color of a black worsted stocking, the face is somewhat less opaque, and, indeed, it would appear that nature dealt for her blacking with two different manufacturers, trying Warren for the limbs, and using Day & Martin for the features of the stage negro.

CAPITAL PUNISHMENT.

To the Editors of the Daily News:

GENTLEMEN:—I choose this time for addressing to you, the first of two or three letters on the subject of capital punishment, because it seems to me that the importance of the question is very strongly presented to the public mind just now, by a recent execution in Ireland: and the recent acquittal, in England, of one of the most cruel murderers of which we have any record. And although there can be no doubt that such a theme, of all others, should be considered with the calmest reference to its own broad right and wrong, and not with a limited appeal to its illustration in this or that instance; still, I apprehend, that cases like these resolve themselves so directly into the general question, as to have a legitimate and very powerful bearing on it; and that no better occasion can be seized for reviving its discussion, than when such circumstances are generally remembered.

I wish to be distinctly understood, in the outset, as writing in no spirit of sympathy *with the criminal.* It will be a part of my purpose to endeavor to show, that the morbid and odious sentimentality, which has been exhibited of late years, in favor of ruffians utterly unworthy of it, but drawing nigh to the gallows, is one of the evil concomitants of the punishment of death. And I desire to consider it, with a reference to the criminal, only in two points of view. To these, I will confine this introductory letter.

First. Whether one of the two great objects of all punishment (reserving the second for its proper place) be not to reform the offender. Secondly.—Whether an irrevocable doom—which nothing can recall, which no human power can set right, if it be wrong, which may be wrongfully inflicted with the most just intention, and which has been wrongfully inflicted with the most just intention, as we all know, more than once—should ever be pronounced by men of fallible and erring judgment, on their fellow-creatures.

It may be urged that, in the preparation of a criminal for death, and in his devout reception of religious comfort, and in his full confession and late repentance, his reformation is achieved and worked out. Reverend ordinaries at Newgate and elsewhere have said so. Hosts of angels, have been imagined, in enthusiastic sermons, waiting to conduct the murderer to Heaven; and strange parallels have even been suggested, in such discourses, between the scaffold and the cross. God forbid that I should presume to measure, or doubt the mercy in store for the worst criminal ever executed! But I do distinctly challenge and dispute this kind of reformation. Besides that, the reformation brought about by legal punishment should be, to be satisfactory, a living, lasting, growing one; working on, in degradation and humility, from day to day; and striving, in its chains and labor, and long-distant Hope, to make some atonement always; besides this, I doubt the possibility of a great change being wrought in any man's heart and nature, in the flush and fever of that flying interval between the warrant and the noose. I see the dreadful hurry of that time, expressed in every word and action that comes leaking through the prison walls, to be caught up by the thirsty crowd outside. I see Hope living on, and know that it must live on in some faint shape, until the bell begins to toll. I see the restless mind wandering away miserably, from the main theme of the repentant letter, written in the cell; and while it tells of trust and steadfastness, having power to settle nowhere. I see the abject clinging on to life, which clutches at the hangman's hand, and blesses him beneath the beam. I see, in everything, the same wild, incoherent dream; of which, I believe, the penitence and preparation to be, at least, as unsettled and unsubstantial as any other part. And I believe this, because of the natural constitution of the human mind, and its ordinary workings at such a frightful pass.

"I can give you no hope of life," said a gentleman to a criminal in Newgate, on the night before the day appointed for his execution. "Unless I had solemnly given the promise elsewhere, that I would tell you so, I should not now be here. But, by much entreaty, I have obtained a respite: that there may be time to inquire into what I have represented as a doubtful point. Can you bear the thought of living only for another week?" "O, God, Sir!" cried the man, "a week is a long time to live!" And being smitten, as if he were only a week old then, he fell down, senseless on the ground.*

Upon the second question, whether an irrevocable punishment be, on principle, justifiable; ordained, as it necessarily is by men of fallible judgment, whose powers of arriving at the truth are limited, and in whom there is the capacity of mistake and false deduction; upon this question alone, I submit that a firm and efficient stand may be made against the punishment of death. Better that hundreds of guilty persons should escape scot-free, (which, supposing any other punishment to be substituted in its place, they never could or would,) than that one innocent person should suffer. Better, I will even say, that hundreds of guilty persons should escape, than that the possibility of any innocent man or woman having been sacrificed, should present itself, with the least appearance or color of reason, to the minds of any class of men!

Take the case of Seery, the man just now executed in Ireland; in that unhappy country, where it is considered most essential to assert the law, and make examples through its means. My impression of the case, so far as I know it from the public reports, is, that the man was guilty; but that is nothing to the purpose. These are the facts in it:

The prosecutor was shot at by night; and identified the wretched man who has suffered, as the person who fired at him: against whom there was some other evidence, but all of a circumstantial and constructible nature. Before that miserable man went to his death, he set on record, a deliberate and solemn protest against the justice of his sentence, and called upon his Maker, before whom he would so soon appear, with all his sins upon his head, to bear witness to his innocence. Since his death, the prosecutor, (an honorable and credible witness, no doubt,) has repeated his "positive and unalterable conviction," that he was not mistaken in his previous identification, and that Seery was the man who fired at him.

Will any one deny that there is, here, the possibility of mistake? I entreat all who may chance to read this letter, to pause for an instant, and ask themselves whether they can remember any occasion, on which they have, in the broad day, and under circumstances the most favorable to recognition, mistaken one person for another: and believed that in a perfect stranger they have seen, going away from them, or coming towards them, a familiar friend. I beg them to consider whether such mistakes be not so common, in all men's experience, as to render it highly probable that every Irish peasant, in whose remembrance this dying declaration lives and burns, can easily recall one such for himself.—And then I put this question—Is such an execution calculated to assist the law: to diffuse a wholesome respect for it: to repress atrocious crimes against the person: to awaken any new sense of the sacredness of human life?

Contending, at present, against the justifiability of the punishment of death, on this second ground which I have stated: I submit that probability of mistake is not required. The barest possibility of mistake is a sufficient reason against the taking of a life which nothing can restore; whereas, it would weigh, but as a shred of gossamer against the infliction of any other punishment, within the power of man to repair.

With this, I leave the question of capital punishment in its reference to the convict sentenced, and shall beg leave, in another letter, to consider it in its bearing on society and crime. But, as a part of its effects upon society, I would, in conclusion, entreat your readers to reflect whether such a declaration as that made by Seery before his execution, would be likely to have awakened a general sympathy among the Irish people, or any strong conviction of his innocence, (unless afterwards revived and borne out by newly-discovered circumstances,) but for its being surrounded by the awful dignity of death.

CHARLES DICKENS.

* In consequence of the new proof elicited by this new inquiry, the man was saved.

A STRANGE STORY.

Mr. H. Moody, of Winchester, relates the following story connected with the Winchester County Jail:—About the middle of the last century, a man who had the care of some horses in Winchester, took one of them, according to the custom of the day, to water at the Town Pond, situated at the northern end of the Upper Brooks, which has not been many years enclosed. There he met with another man who had brought some cows to water. A dispute ensued between them, and, in the heat of excitement, the former had recourse to a prong which he had brought with him, stabbed his antagonist in the face, and killed him. For this offence he was committed, tried, found guilty of wilful murder, and sentenced to be executed. There might have been some mitigatory circumstances in the case which, at this period, would probably have reduced the crime to manslaughter, and even in those days, when the laws were prodigal of life, obtained for him a respite beyond the twenty-four hours allotted to a murderer. He was sent back to prison, whilst it may be supposed the case was to be submitted to the twelve judges; but days, months, and years rolled away without receiving either a pardon, reprieve, or order for execution. It was generally believed that the offence was passed over and forgotten, and nothing more would be heard of it. The Governor, also, was of the same opinion, and as he had long known the unhappy man, employed him first to wait upon the debtors, then to go on errands into the town, and at length he gave him the charge of his horse. The man's conduct was orderly; he did not once attempt to escape, and he was every night locked in his cell, like any other prisoner. One day he was sent with the Governor's horse to Crawley, a distance of five miles, and upon his return he was immediately ordered into prison, where his almost broken-hearted master and keeper communicated to him the fatal intelligence that the warrant from the office of the Secretary of State had arrived, commanding his immediate execution, which actually took place on the following day. It appears that after the sentence of the judge had been confirmed, and the warrant duly signed, it was misplaced with other papers in the Secretary of State's office, and was only brought to light by a change in the occupant, who, finding it filled up, at once forwarded it to the Sheriff of the county.—*Felix Farley's Journal.*

A WHITE SLAVE.—A gentleman lately from Natchez, (Miss.) informs the editor of the Philadelphia Times, that a few days before his departure, a gang of slaves from Virginia, were sold in the vicinity of his boarding-house. Among them was a lad sixteen or seventeen years of age, who had a very light complexion, auburn hair, and blue eyes. The opinion was freely expressed by those around the auction block, that the boy was of purely white descent. That consideration, however, did not deter the republicans of Natchez from bidding for him. He was sold for about three hundred dollars.

NEW LEBANON SPRINGS WATER-CURE ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of the air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air, is not often excelled in any country. The water is abundant and of all temperatures, from ice cold to 72 degrees Fahrenheit Ther. The mountain springs have been tested by the celebrated chemists, Dr. Chilton, of New-York, and Professor Avery, of Hamilton College, and pronounced perfectly pure and soft. The various baths, as PLUNGE, SHOWER, DOUCHE, HOSE, FOUNTAIN, EYE & EAR, COLD or WARM, are so constructed, as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly success-ful in the following complaints: Rheumatism, either acute or chronic, Gout, incipient stages of Consumption, Dispepsia or